

A GRAMMAR

OF THE

PERSIAN TONGUE;

DESIGNED FOR THE USE OF HIGH SCHOOLS AND
COLLEGES IN THE BOMBAY PRESIDENCY;
AS ALSO FOR SELF-INSTRUCTING
STUDENTS IN GENERAL.

BY

PESTANJI COOVARJI TASKAR.

PART II.

SYNTAX, FIGURES OF SPEECH AND PROSODY.

دفتر بیہودہ بری کر گزینی راحت
کار بیہودہ کنی بر کر نشینی بی کار

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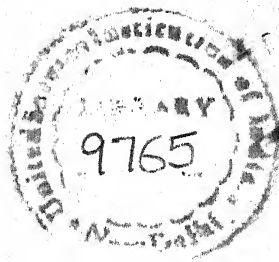
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To

My dear Brother

(Late NASSARWANJI C. TASKAR)

FOR

The encouragement and zeal
displayed by him in the
cause of my Education;

AS A TOKEN

OF

AFFECTION AND GRATITUDE,

I Dedicate this Work.

PESTANJI C. TASKAR.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

P R E F A C E.

THIS work is placed before the public as promised in the preface of the first part of my Persian Grammar. The system adopted in the treatment of the first part, viz., Syntax, is that of the English Grammars of Hiley and Adams, with a view to make it intelligible to our students in whom a taste is, now-a-days, created for the study of such books. The next subject treated of is Prosody, which is generally pronounced to be the only difficult portion in the study of the language. This can, though a common mistake, I believe, be attributed to the want of a systematic treatise on the subject. There are many pamphlets in Persian on Prosody, but all of them are more or less defective, and none of them handled by a masterly hand. As I meant to supply the long-felt need of a comprehensive treatise on Prosody, I have touched upon many minor points too, which are very often not required by those who learn this subject simply for the sake of passing University examinations. In the body of the book students are very often cautioned against troubling themselves with those points which are of no material importance in their study.

As students are quite strangers to the mode of scanning a verse according to the Persian way, I have adopted the English system of scansion, though it is quite new, unintelligible, and even ridiculous to the natives of Persia.

The third subject treated of is Figures of Speech, which form but the happiest and most interesting part in the whole literature. Instances by way of illustrations are selected from the best writers, whose names are put down under them to enable students to approach their works from which the quotations are taken.

Two appendices are given at the end of the book, one showing the table of the revised and reformed letters of the Persian alphabet, and the explanation of the new system of orthography invented by His Excellency, Mirza Malcolm Khan, Consul General of Persia, residing in London, and the other containing specimens of poetical compositions explained in the book.

I am really thankful to the authors of a few Persian books, but chiefly to my great instructor of Persian for his valuable suggestions, whose master-mind I look up to with the greatest admiration and reverence.

I am neither a native of Persia, nor a scholar of the language, so as to think my work above correction, but being a mere student of Persian, and having made it my life-study, I have made but an humble effort to be serviceable to other fellow-

students. Such works should, therefore, necessarily require improvements, which can only be effected in course of time.

As it was my first attempt as a writer of Persian, I had invited legitimate corrections and suggestions in the preface of the first part of my Grammar, to enable me to attend to them if it should happen to go through the press a second time, instead of which, newspaper columns were employed by interested critics, not so much to point out its shortcomings, but chiefly to impede its sale. In the face of such adverse criticisms I am satisfied to find my work proving useful to students and teachers in most parts of India. The present work, though finished long ago, was not given out to the public, as the above criticisms had made me diffident of its general acceptance. But my services being appreciated by the public, I am emboldened to lay the second part of the Grammar before them at the desire of students and friends.

In conclusion, once again I beg to state that being a foreigner, I cannot but be diffident of my attempt, and shall, therefore, be always ready to receive suggestions with thanks with a view to improve myself and my works in future.

PESTANJI C. TASKAR.

Bandra, 25th July 1886.

The following are the orthographical expedients adopted for the sounds of vowels in the pronunciation of words:—

a is pronounced as the first a in *America*.

ă	„	a in <i>fall</i> .
e	„	a in <i>fate</i> .
i	„	i in <i>pin</i> .
o	„	o in <i>note</i> .
oo	„	oo in <i>fool</i> .

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PERSIAN GRAMMAR.

PART II.

SYNTAX. نحو.

SECTION I.

1. In the first part of this grammar we have treated of Accidence of Persian, i.e., of its letters, symbols and words. In this second part we now come to the remaining points—Syntax, Prosody and Figures of Speech, which are of the greatest importance in the study of the language.

2. نحو (Syntax) which, in its primary signification, denotes 'a path,' is the mode in which the due arrangement of words in a sentence is described. The construction of a sentence in this language can be called extremely easy. In a simple sentence the nominative (فاعل) comes first, next comes the object (مفعول) and lastly the verb (فعل); as, "Galen saw a foolish man." جا لينوس ابلهه را ديد. In this sentence جا لينوس, the nominative, comes first, ابلهه را the object, occupies the next place, and ديد, the verb, comes last.

*The Nominative. فاعل**

3. We noticed above that the nominative in Persian occupies the first place in a proposition;

* فاعل originally signifies 'the doer of an action.'

but in poetry it is often found to have been placed last; as,

خوشست زیر مغیلان برآه بادیر خفت †
(Sa'adi.)

"To sleep under (the shade of) acacia trees on the road of wilderness is pleasant."

موی پر تلبیس سیر کرده گیر
راست نخواهد شدن این پشت کوز
(Sa'adi.)

"It may happen that thy hairs may be turned into black by some contrivance, but this hump-back shall not be straightened."

4. As a general rule verbs in all other moods except the imperative require their nominatives to be expressed; but in a compound sentence where we find more verbs than one, referring to one and the same nominative, it is not repeated before every verb, but mentioned only once; as,

يعقوب ليث در بدايت حال خود را در
سهاك افكندی و خطرهای کلی را ارتكاب كړي
از آسایش نفس بر طرف بودي و از كشیدن مشقتها
يك نفس نيا سودي

"Jacob, the son of Lais, in his early life, used to throw himself in great perils and to undertake dangerous exploits: (he) was far from giving repose to

† It is but an abbreviation of خفتن .

his life and never rested, even for a moment, from undergoing hard labour."

ابل خانہ پیش رفتند و ریش گرفتند سبالتش
 کنند و گریانش دیدند
 (Qā'āni.)

"The domestics went to him, caught him by his beard, rooted out his mustaches, and tore his collar."

5. The only instances in which the nominative is generally omitted in Persian are :

(a) In the Imperative :—

یا که قصر امل ساخت مست بنیاد است
 (Hāfez.)

"Come, the foundation of the palace of hope is very weak."

(b) In prose as well as in poetry, when the verb is in the third person plural having for its nominative 'people,' understood, or in the first person singular, the pronominal verbal suffixes determine the persons of the nominative.

ظالمی را حکایت کنند که هیزم درویشان خریدی
 باکیف
 (Sa'adi).

"They (i.e. the people) relate a story about a tyrant that he used to buy fuel from the poor by violence."

یاد دارم که شبی در کاروانی هم شب
 رفته بودم
 (Sa'adi.)

"I remember having walked the whole night with the caravan."

قاضي بنشانند و میگریست
آن یکی گفتش که این گریه ز چیست
(Jalāl'oddin Rumi.)

"They (*i.e.* the people) appointed a judge (to decide a law-suit); but he (on his election) began shedding tears. A certain man asked him what that weeping was for."

6. As in English, the nominative of a proposition, in Persian, also stands in apposition to some other words or phrases; as,

دو چیز مخالف عقلست خوردن بیش از رزق
مقسوم و مردن پیش از وقت معلوم
(Sa'adi.)

"Two things are contrary to wisdom, to eat (*i.e.* to enjoy) more than what is allotted, and to die before the known (*i.e.* appointed) time."

7. The nominative of a proposition, in Persian, may be a noun or any of its equivalents with or without some qualifying words.

(a) Noun:—

وقتی ابلهی برآشفست "Once a fool got angry."

(b) Noun with qualifying words:—

مصدق این قول حکایت شیرود مندر است

"The verification of this dictum is the story of the lion and Damnah."

(c) Pronoun :—

گر تو قرآن بدین نمط خوانی . . . ببری رونق مسلمانی
(Sa'adi.)

"If thou read the Qoran in this way, thou wilt destroy the splendour of Islamism."

(d) Infinitive :—

خوردن برای زیستن و ذکر کردنست
تو معتقد که زیستن از بهر خوردن است
(Sa'adi.)

"To eat is for (to maintain) life and to remember God: thou art under the impression that to live is for to eat."

(e) Infinitive phrase :—

گذاشتن ایرانیان نیز بر شغل و منصب خالی
از خطر نیست
(Professor Hairat.*)

"To appoint the Persians also to high stations and offices is not devoid of danger."

در میان سخن دست بر هم کوفتن گوینده را
سخره گرفتن باشد
(Kāshafi.)

"To clap the hands in the midst of conversation is to hold the speaker in ridicule."

* Wherever we have written 'Professor Hairat' students should understand it to refer to the Translation of Sir Malcolm's History of Persia, by Professor Hairat.

(f) Sentence:—

هر چه روو بر سرم چون تو پسندی رواست

(Sa'adi.)

“Whatever befalls me is allowable if thou approvest of it.”

The Object. *مفعول

8. We noticed in the second article of this book that the object of a transitive verb always precedes the verb; but when the object is a complete sentence it follows the verb:—

شنیدم که ملک را در آن مدت دشمنی صعب
روی نمود

(Sa'adi.)

“I heard that during that time a formidable enemy showed his face to the king.”

The particle *که* always precedes the sentence standing as the object of a verb.

9. In poetry, for the exigency of metres, the object often follows the verb; and in good prose, for the sake of emphasis, it sometimes comes even before the nominative:—

اگر آن ترک شیرازی بدست آرد دل مارا

بخال هندویش بخشم سمرقند و بخارا را

(Häfez.)

*مفعول originally signifies “the thing acted upon by something else.”

"If that beauty of Shiraz will please my heart,
I shall give for the black mole (on her cheek) the
cities of Samarcand and Bokhara."

يکي را زشت خوئي داد دشنام
(Sa'adi.)

"An ill-tempered person abused a certain man."

طريقه ساختن اليسر از پشم گوسفند او آموخت
(Prof. Hairat.)

"He taught (men) the art of making clothes from
the fleece of the sheep."

But when the object is accompanied by a qualifying relative clause, it retains its own place, that is to say, it stands before the verb and the relative sentence follows it.

اعرابي را ديدم در حلقه جوهر يان بصره کمر
حکایت میکرد
(Sa'adi.)

"In the circle of the jewellers of Basrah I saw
an Arab who was relating a story."

10. A demonstrative pronoun used as the object
of a transitive verb often stands in apposition to a
sentence placed after the verb :—

اين حرکت مناسب راي خردمندان نکردي کمر
خرقه مشايخ بچنين مطربي داد
(Sa'adi.)

"This thou didst not act according to the opinion of the wise, that thou gavest the religious garment of the pious to such a musician."

11. The object of a transitive verb may be a noun or any of its equivalents, with or without qualifying words:—

(a) Noun:—

آن زانان ملکی داشتند پیروز نام

"Those crows had a king named Pirooz."

(b) Noun with qualifying words.

امیری اسیری بیچاره را بجلادی خو نخواست داد

"An Amir handed over a poor prisoner to a bloody executioner."

(c) Pronoun:—

من او را خاموش گردانم "I shall make him quiet."

(d) Infinitive:—

فقیری زبان بشکر امیری باز کرده بود و بیهوده گفتن

آغاز نهاده

(Qā'āni.)

"A beggar had loosened his tongue in the praise of an Amir, and had begun to speak absurdities."

(e) Sentence:—

هر چه از دونان بمنت خواستی

در تن افزودی و از جان گاستی

(Sa'adi.)

"Whatever you asked from the mean as a favour, you heaped upon your body but lessened from the soul."

12. The indirect object or the noun in the dative case sometimes precedes and sometimes follows the direct object or the noun in the accusative case:—

من اورا افزونتر از بهای کنیزک بدادمی
(Sa'adi.)

“I would have given him more than the price of a damsel.”

ارکان دولت و صیت ملک بجای آوردند و مفتاح
قلاع و خزاین بدو تسلیم کردند
(Sa'adi.)

“The ministers acted according to the will of the late king, and surrendered to him the keys of the fortresses and treasuries.”

* افعال Verbs.

13. A verb, in Persian, agrees with its nominative in number and person, if the nominative indicates a living creature:—

من میدانم که تو قوت همراهی نداری

“I know thou hast not the strength to accompany me.”

حاتم گفت روزی بخانهٔ یتیمی فرود آمدم و
او ده سرگوسفند داشت
(Jāmi.)

“Hātam said: ‘One day I got down at the house of an orphan. He had ten heads of the sheep.’”

* Originally signifies ‘actions.’

نا خدا در کشتي ما گر نباشد گو مباش
ما خدا داریم مارا نا خدا در کار نیست

(Khosraw.)

"If there be no Nākhodā (captain) in our ship, let there be none; we have got Khodā (God), we do not want a Nākhodā."

مطلوبه گفت ای یاران شما در نجات خود

سعی نمی کنید

(Kāshāfi.)

"The ring-dove said: 'O my friends you endeavour for your own release.'"

ایشان از عهد حق من بیرون آمده اند

(Kāshāfi.)

"They have discharged their duty towards me."

In poetry, however, but never in prose, we sometimes find a singular nominative with a plural verb, and a plural nominative with a singular verb. We can only account for this violation of a rule of grammar by supposing that a poet can do so in order to preserve the metre of poetry.

هر کس بزمان خویش بودند. من سعدی آخر الزمان

(Sa'adi.)

"Every one flourished in his own time; I am the Sa'adi of the last age."

همه کس را تن و اندام و جمالست و جوانی

وین همه لطف ندارد تو مگر سرو روانی

(Su'adi.)

"All have got a body, beauty and youth, but have no courtesy, except thyself, who art a walking cypress."

14. When there are more nouns than one denoting animals connected by conjunctions, the verb must be plural, although each noun is in the singular number:—

روزي زاغ و موش و سنگ پشت بموضع معهود

آمدند

(Kashaff.)

"One day the crow, the mouse, and the tortoise came to the appointed place."

15. If the nominative to a verb be expressive of inanimate objects, whether it be in the singular or plural number, the verb is always singular:—

میوهائی که در بلاد معتدل حاصل میشود پخته در

ایران یافت میشود

(Prof. Hairat.)

"All the fruits that are produced in the temperate regions are found in Persia."

16. When the plural nominative expressive of an inanimate object is personified, the verb is used in the plural number:—

چو زر شدند رزان از چراز نهیب خزان

بکیندر گشت خزان با کمر با سپاه رزان

(Farrokhi.)

“Vines have grown pale; from what? from the dread of Autumn: Autumn has gone to fight; against whom? against the army of Vines.”

17. More nominatives than one expressive of lifeless objects and connected by conjunctions, require the verb in the singular number:—

عشق و شباب و رندی مجموعه مراد است
(Häfez.)

“Love, youth and profligacy are a collection of desires.”

18. If the nominative to a verb be expressive of living beings and be preceded by a numeral adjective, the verb must be in the plural; but if it be expressive of lifeless things, though preceded by a numeral adjective, the verb stands in the singular:—

حکما گویند که چهار رکس از چهار رکس بیجان برنجند
(Sa'ali.)

“The sages say that certain four persons are, in the highest degree, afraid of four others.”

هفت اعضا هست ذاکرای پسر
(Attār.)

“Every limb has its own distinct praise to offer to God; all the seven limbs, oh boy, praise God.”

19. As in English, there are certain nouns in Persian which, though singular in form, have a plural as well as a collective meaning.

When the nominative signifies a collective idea the verb is singular:—

با رعیت صلح کن و ز جنگ خصم ایمن نشین
زانکه شاهنشاه عادل را رعیت لشکر است
(Sa'adi.)

“Make peace with thy subjects and sit secure from fighting with thy enemy; since to a just monarch his subjects are an army.”

میرزا مهدی میگوید که سواره ترک شصت
هزار و پیاده پنجاه هزار بود
(Prof. Hairat.)

“Mirza Mehdi says the Turks had sixty thousand cavalry and fifty thousand infantry.”

When the nominative denotes a plurality of idea the verb is plural:—

التصیر مجموع آن کبوتران بیکبار احتیاط را
برطرف گذاشته فرو آمدند
(Kāshafi.)

“In short the whole flight of those pigeons, laying aside caution, at once alighted.”

گروهی از حکما در بارگاه کسری بمصلحتی در سخن
زمینگفتند
(Sa'adi.)

“At the court of Newsheerwan a number of wise men were talking on some state affair.”

20. When two nouns or pronouns, connected by a conjunction, (one of which is in the first person singular and the other in the second or third person singular or plural) stand as the nominatives of a verb, the verb is always in the first person plural:—

یاد دارم که در ایام پیشین من و دوستی چون
دو مغز بادام در پوستی صاحب داشتیم
(Sa'adi.)

"I remember that formerly, I and a friend, like two kernels of an almond in one shell, kept company with each other."

من و تو هر دو خواجهر تاشانیم. . . بندگی بارگاه سلطانیم
(Sa'adi.)

"I and thou both are fellow-servants, and servants of the Sultan's court."

21. A transitive verb always requires an object, which might or might not take the sign of the accusative case according as the noun which forms the object is emphatic or general:—

یکی از امرای عرب مرا صد دینار بخشید
(Sa'adi.)

"One of the Amirs of Arabia gave him a hundred dinars."

گفتم مگر آن معلوم ترا دزد نبرد
(Sa'adi.)

"I asked, 'Did not the thief take away thy money?'"

But if any pronoun be the object of a transitive verb, it is necessary to add the sign of the accusative case:—

چند انکز مرا شیخ اجل شمس الدین ابولفرج
بن جوزی رحمتہ اللہ علیہ بترک سماع فرمودی
(*Sa'adi.*)

“Notwithstanding that the greatest Shaikh Shams'oddin Ab'olfarej-ben-Jowzee told me to forsake music.”

مامون حکم کرد کہ اورا بعوض برادر بقتل
رسانند
(*Kāshafi.*)

“Ma'moon ordered him to be executed in the place of his brother.”

22. In a compound sentence where there are more principal assertions than one, co-ordinate with each other, if the nominatives require one and the same verb after them, the verb is expressed after the first assertion only and kept understood for the rest:—

قرار در کف آزادگان نگیرد مال
نہ صبر در دل عاشق نہ آب در غربال
(*Sa'adi.*)

“Riches will never remain in the hand of the Soofees, neither patience in the heart of a lover, nor water in a sieve.”

In the above couplet there are three principal assertions, and the three nominatives therein have

but one verb. The three assertions when separated will be—

1. مال در کف آزادگان قرار نگیرد
2. صبر در دل عاشق قرار نگیرد
3. آب در غربال قرار نگیرد

نه هر متکلمي فصيح است و نه هر معالجي مسيح
(Qa'ani.)

“Every speaker is not eloquent, nor every physician a Messiah.”

23. In constructing complex sentences, in Persian, no regard is paid to the proper sequence of tenses as in English. In English it is wrong to say, “My friend said that I will surely come”; but the sentence, if rendered into Persian, would be quite correct: دوست من گفت که من هر آئينه خواهم آمد

In Persian, therefore, the verb in the dependent clause is used in the same tense in which the action is, was, or will be actually performed, without any reference to the tense of the verb in the principal clause.

24. Similarly, in Persian, the indirect form of construction is always dispensed with. The exact words of the speaker are reproduced and they are introduced by the word او ميگويد or گفت followed by the conjunction که. Suppose you send some man to Bahram to ask what he is doing, and Bahram replies ‘I am sowing cotton-seeds,’ the man you

sent would be said to correctly report Bahram's reply in these words: — بهرام گفت که من تخم پنبه "Bahram said, 'I am sowing cotton-seeds.'" می کارم

Participles.

25. The Persian writers seem to indulge a good deal in using perfect participles or participial clauses used as such or as adjectives:—

معشوق کار افتاده بر دلبرده و دل داده بر
افکنده و افتاده بر مجروح و بر کف خنجرش
(Neshāt.)

"An experienced beloved is good (*i.e.* preferable); one that has won other's hearts and has given her own to others, or one that has thrown, and is thrown by others, or one that is wounded and has a dagger in the hand, is preferable."

زمینین ز نخ گوی انگیخته
برو طوقی از غمغب آویخته
بدان طوق و گو آن بت مهر جو
زمر طوق برده ز خورشید گو
(Neshāmī.)

"A ball is suspended from her silvery chin, which is encircled by a ring of double-chin; by means of the latter, the lovely idol excels the halo of the moon, and by the former she surpasses the sphere of the sun."

26. Perfect participles are sometimes kept understood:—

سنگ در دست و مار بر سر سنگ
خیره رائي بود قیاس و درنگ
(*Sa'adi.*)

“With a stone ready in the hand and a snake (crawling) on a stone, it is but a folly to think or delay.”

27. Participles or participial phrases sometimes come before and sometimes after the principal verb in a sentence:—

زاغ در پس برگ درخت متواري شده دید
ترصد بر گماشت
(*Kashafi.*)

“The crow having hid (himself) behind the leaves of the tree cast a longing look.”

بعد از چند روز آن شخص در آمد جامه نو
پوشیده و سوزة نو در پا کرده
(*Jami.*)

“After several days the man came having put on a new coat and a new pair of stockings.”

این حرکت سبب از دیاد شهرت وی شده از
جميع اطراف ایران لشکر بمدد وی شتافت
(*Prof. Hairat.*)

“This conduct having increased his popularity, armies from various parts of Persia hastened to his assistance.”

28. Imperfect participles, when used as such, occupy a place somewhere near the word with which they agree; but when they are used as adjectives, they always follow the substantives which they qualify, and the substantives take the **کسرۀ اضافت**.

گفتم حکایت روباهي مناسب حال تست کم
دیدندش گریزان و بیخویشتن افتان و خیزان
(Sa'adi.)

"I said, 'The story of the fox is applicable to thy case, which was seen running away and falling down insensibly, and getting up again.'"

میروم گریز کنان نعره زنان سینر کباب
مست و دیوانه و رسوای جهانم چر کنم
(Halâli.)

"I go weeping, crying and with a burning heart: what shall I do now that I am drunk, mad and disgraced in the world?"

آتش سوزان نکند باسپند
آنچه کند دود دل مستمند
(Sa'adi.)

"A burning flame with wild rue will not produce so great an effect as is produced by the smoke (i.e. sighs) of the afflicted heart."

بگفتم احوال ما برق جهان است
دمی پیدا و دیگر دم نهانست
(Sa'adi.)

"He replied, 'our condition is like the jumping (*i.e.* darting) lightning, one instant appearing and the other disappearing.'"

Pronouns.

29. As we have treated of all the kinds of pronouns, in the first part of this grammar, almost as fully as possible, we need not go over all of them again; but a few still remain to be noticed, to which we now beg to draw the attention of the students.

A pronoun is usually placed after the noun for which it stands; but sometimes, in poetry, we find it placed before the noun:—

بہیچ دور نخواهند یافت ہشیارش
چنین کہ حافظ مامست بادۂ ازل است
(Hāfez.)

"Since our Hafez is drunk by the eternal wine, they will never find him sober."

چو اندر نیستانش آتش زدی
ز شیران بپرہیز اگر بخردی
(Sa'adi.)

"If thou be wise, keep back from the lions when thou settest their bushes on fire."

Such an anomaly in the use of a pronoun is termed, in Persian, انحصار قبل الذکر Ezma'r, e-qablo'z-zekr.

30. The personal pronominal suffixes م, ے, ں, ں are added to substantives or even adjectives to denote the dative or the accusative case

of their corresponding detached personal pronouns (*vide* Part I., § 65). But in poetry, poets add these suffixes to any word in a hemistich, provided it does not violate any rule of prosody:—

اگرم زار بکشتن دهد آن یار عزیز
تا نگویم که دران دم غم جانم باشد
(*Sa'adi.*)

“If my dear friend gives me up to be killed, I shall not say at that moment that I am afraid of my life.”

گر بایدم شدن موی هاروت بابلی
(*Häfez.*)

“If it be necessary for me to go to the Häroot of Babylon.”

کنونت که امکان گفتار هست: بگوای برادر بلطف و خوشی
(*Sa'adi.*)

“O brother talk to me kindly and cheerfully now when thou hast got the power of speech.”

نرگس مست نوازش کن مردم دارش
خون عاشق بخورد گر بقدر نوشش باد
(*Häfez.*)

“If her drunken, liberal and kind eyes drink the blood of a lover, may it be wholesome to them.”

In the above verses — اگرم — جانم — غم جانم — کنونت and نوشش باد — بایدم شدن are equal

غم جان مرا — اگر مرا — in meaning and construction to
 اورا نوش باد — کنون ترا — مرا باید شدن
 respectively.

31. In like manner, pronominal suffixes added to substantives to represent the regular personal pronouns in the genitive case (*vide*. Part I., § 63), are added, in poetry, to any word in a hemistich :

من نخواهم کرد ترک لعل یار و جام می
 زاهدان معذور داریدم که اینم مذ هَب است
 (Häfez.)

“I will not give up the ruby-like lips of my beloved and the cup of wine ; O pious men forgive me since this is my religion.”

پادشاهی پسر بمکتب داد :. لوح سیمینش د رکنار نهاد
 (Sa'adi.)

“A king sent his son to a school, and placed a silver slate under his arm.”

در پای د مبدم گهرا ز دیده با رمت
 (Häfez.)

“I pour jewels (*i.e.* tears) from my eyes, every moment, on thy foot.”

زود بینی کش بشب روشن نباشد در چراغ
 (Sa'adi.)

“You will soon find that there is no oil in his lamp at night.”

"The pronominal suffixes of the underlined words in the above, strictly refer to those words that are doubly underlined.

32. The pronominal verbal suffixes م and ي are also added, in poetry, to substantives, where they stand for the full forms هستی and هستم

ترا با چنین تندی و سرکشی
نر پندارم از خاکي از آتشي

(Sa'adi.)

"With so much haughtiness and arrogance on thy part I do not consider thou art (made) of earth, but of fire."

جمال همنشین در من اثر کرد
و گرنه من همان خاکم کر هستم

(Sa'adi.)

"The effect of the beauty of my companion spread to me, or else I am the same clay that I was (before)."

In the above verses خاکي — آتشي — and خاکم — خاک هستي are equal, in meaning and form, to خاک هستي and آتش هستي respectively.

33. A relative clause generally follows its antecedent, but sometimes a word or two immediately intervene:—

کانکه جنگ آرد بخون خویش بازی میکند
روز میدان و انکه بگریزد بخون لشکري

(Sa'adi.)

“For whosoever fights the battle, sports with his own life, and he who runs away, sports with the blood of his army.”

بازرگانی را دیدم که صد و پنجاه شتر بار داشت
(Sa'adi.)

“I saw a merchant who possessed one hundred and fifty camels laden with goods.”

34. A relative clause generally requires its antecedent (whether the latter be in the singular number or in the plural) to take the letter *ی* at the end.

این واضح است که شاعر کاوس را باقسام
بلا یا مبتلا ساخت تا نام بهادرانیکه در استخلاص
وی جهد نموده اند بتقریب مقام ذکر کند
(Prof. Hairat.)

“The poet has obviously thrown Kāoos into various calamities in order that he may mention the names of the heroes who endeavoured to relieve him (Kāoos).”

بر انداز بیخی که خار آورد — درختی پیروز که بار آورد
(Sa'adi.)

“Extirpate the root which brings thorns; but nourish a tree that may bear fruits.”

But when there are more antecedents than one connected by conjunctions, the letter *ی* is added to the last antecedent only:—

چون رجال دولت عثمانی حال بدین منوال
دیدند طالب مصالح گشته بردمان عهد و شروطی
که سابق مابین نادر و پاشای بغداد مقرر شده بود
راضی شدند

(*Prof. Hairat.*)

"When the ministers of the Ottoman empire saw this affair, they expressed their willingness to conclude a peace on the same terms and conditions that had been before agreed upon between Nadir and the Pasha of Bagdad."

35. In addition to a relative pronoun we often find, in poetry, a personal pronoun referring to the same antecedent for which the relative is used:—

هر آن طفل کو جور آموزگار
نربیند جفا بیند از روزگار

(*Sa'adi.*)

"Every child that does not experience severity at the hands of his teacher will see oppression from (the vicissitudes of) time."

In such a case the personal pronoun is only redundant, and can have no meaning in the translation. It is, we believe, often inserted by poets to preserve the metre.

(a) Dr. Lumsden supposes that the relative pronouns *که* and *چ* are but connectives, and Dr. Forbes confirms his views by quoting a well-known hemistich from the *Gulestan* of Sa'adi. "The following sentence from the *Gulestan*," says Dr. Forbes in his *Persian Grammar*, page 86, § 68, "to which many others might be added, confirms Dr. Lumsden's views on this subject:—

‘*اَبَلَهِي كُو رُوْز رُوْشَن شَمْعِ كَافُوْرِي نَهْد*’ The fool who burns (sets up) a camphor candle in a clear day,’ where *كو* is a contraction of *كِه اَو*; literally, ‘The fool, that he burns, &c.,’ where the mere *كِه*, if it were a relative, would have quite sufficed, and have equally preserved the metre.” With all deference for the learned grammarian we say that he is evidently mistaken in saying that *كِه* if it were a relative would have preserved the metre; for the metre could not have been preserved by writing simply *كِه*. *كِه* having the obscure *ه* at the end cannot be a long syllable, which is unavoidably required by the first foot of the metre called *فاعلاتن*. *اَبَلَهِي كُو* exactly corresponds to *فاعلاتن*, but if we were to write *اَبَلَهِي كِه* instead, it can correspond only to *فاعلات* which cannot do for the first foot of the *مِثل*, in which the verse is composed.

We do not, however, say that *كِه* is never used as a connective, but it does not often partake of that character as it is shown by Drs. Lumsden and

Forbes. In such instances as are given below کَر can be called a connective:—

اي کريمي کَر از خزانه غيب
گير و ترسا وظيفه خور داري
(Sa'adi.)

"O my generous Lord, thou givest maintenance to a fire-worshipper and a Christian from Thy unseen treasure."

اي کَر پنجاه رفت و در خوابي
(Sa'adi.)

"O thou, thy fifty years have passed, and thou art (still) in sleep."

چون پيش پدر آمد زمين خدمت ببوسيد و گشت
اي کَر شاخص منت حقير نمود
تا درشتي هنر نپنداري
(Sa'adi.)

"When he came to his father, he kissed the ground of obeisance, and said, 'O (father), to thee my person appeared despicable, take care, do not think bulkiness a skill.'"

بس نامور بزيار زمين دفن کرده اند
کَر هستيش بروي زمين بر نشان نماند
(Sa'adi.)

"Many celebrated persons have they buried under the ground, and no sign of their existence (has) remained on the surface of the earth."

36. The relative pronoun *که* is often kept understood :—

آورده اند که باز رگانی بود منازل برو بکر پیموده
و اقالیم شرق و غرب را طی کرده و سرد و گرم روزگار
دیده و تلخ و شیرین آیام بسیار چشیده
(*Kāshafi.*)

“They have related that there was a merchant (who) had compassed the stages of land and water, traversed the regions of the east and west, seen the hot and cold of the time, and tasted much the sweet and bitter of the world.”

بزرگی دیدم اندر کوهساری
قناعت کرده از دنیا بغاری
(*Sa'adi.*)

“I saw on the mountain a great man, (who) was content with a cave apart from the world.”

Adjectives. صفات

37. In Persian, adjectives have no suffixes to indicate the same gender, number, or case as the nouns they qualify. Adjectives, in Persian, are preceded by substantives which they qualify, and the last letter of the substantives takes the mark of *Ezāfat* :—

چشم میگون لب خندان دل خرم با اوست
(*Hāfez.*)

"She has got ruby-like eyes, smiling lips, and a cheerful heart."

But when an auxiliary verb or some other verb comes between an adjective and the noun, the noun does not require the sign of the Ezāfat:—

نباید بستن اندر چیز و کس دل
کر دل برداشتن کاریست مشکل

(Sa'adi.)

"One should not fix his heart on anything or person; because it is a difficult matter to remove it therefrom."

در هر حال ایران مملکتی است وسیع مشتمل بر
جبال بسیار و صکاری
(Prof. Hairat.)

"At any rate Persia is an extensive country comprehending numerous mountains and deserts."

آبلهی را دیدم صمیم

(Sa'adi.)

"I saw a fat fool."

38. Often in poetry but seldom in prose adjectives precede substantives which they qualify:—

طاوس را بنقش و نگار یکر هست خلق
تکسین کنند و او خجیل از زشت پای خویش

(Sa'adi.)

"The people praise the peacock for its colour and beauty, but it is ashamed of its own ugly feet."

مسکین خراگر چر بی تمیز است

چون بار همی برد عزیز است

(Sa'adi.)

"The poor ass, though he is senseless, is dear (i.e. valuable), since he carries loads."

39. In Persian, several adjectives connected by conjunctions can qualify one noun:—

جوانی چست و لطیف و خندان و شیرین زبان در

حلزۀ عشرت مایود

(Sa'adi.)

"An active, pleasant, cheerful and sweet-tongued youth was in our jolly society."

40. The cardinal numeral adjectives precede, and the ordinal numeral adjectives follow the substantives they qualify; and the substantives thus qualified are always used in the singular number:—

اگر صد سال گیر آتش فروزد

چو یکدم اندران افتد بسوزد

(Sa'adi.)

"If a fire-worshipper were to kindle fire for one hundred years, he would be burnt if he were to fall into it even for a moment."

و صیت هشتم آنست که از آرباب حقد و حسد

احتر از کند

(Kāshafi.)

"The eighth precept is that one should avoid the revengeful and envious persons."

For the requirements of the metre the ordinal numeral adjectives sometimes precede the substantives they qualify:—

موم باب عشق است و مستی و شور

(Sa'adi.)

"The third chapter is on love, intoxication, and excitement."

Cardinal numeral adjectives also are occasionally found following the substantives which they qualify, in which case the substantives take the sign denoting the singular number:—

سالی دو برین بر آمد

"Two years passed on this event."

ندانم که بگلابش مطیب کرده بود یا قطره چند

از گل رویش در آن چکیده

(Sa'adi.)

"I do not know whether she had made it (i.e. the cup of cold water) fragrant by rose-water or that she had dropped into it several drops (of scent) from her rosy cheeks."

41. A substantive qualified by a numeral adjective must, as a rule, be expressed, but it is, sometimes, in poetry, kept understood too:—

دو بامداد گر آید کسی باخدا مت شاه

سیم هر آینه در وی کند بلطف نگاه

(Sa'adi.)

“If a person waits on a king for two days, on the third the king will certainly look at him with kindness.”

ای که پنجاه رفت و در خوابی
(*Sa'adi.*)

“O thou, thy fifty (years) have passed, and thou art still in sleep.”

Adverbs.

42. In Persian, simple adverbs as well as adverbial phrases always stand before the verb or verbs they modify:—

قضا را موشی در حوالی آن منزل خانہ داشت
(*Kāshāfi.*)

“By chance a rat had its abode in the vicinity of that spot.”

پیوستہ از آمد و شد راہ گذریان توقع آسیبی
واقع خواهد بود
(*Kāshāfi.*)

“From the constant coming and going of the travellers, there is some reason to expect molestation.”

43. Simple assent or dissent is signified by a simple adverb with or without expressing the full sentence:—

پیرزن گفت این حکم تو میکنی گفت آری من
این حکم میکنم
(*Kāshāfi.*)

"The old woman said, 'Dost thou give this order?'
He said, 'Yes, I give this order.'"

آن شنیدستی که ترکی وصف جنت چون شنید
گفت با و اعطا که آنجا غارت و تاراج هست
گفت فی گفتا بتر باشد ز دوزخ آن بهشت
کاندرو کو تر بود از غارت و تاراج دست
(Jāmi.)

"Thou hast heard this that a Tartar, when he heard the description of paradise, asked a preacher whether plunder and booty were found in it. The preacher replied, 'No,' whereupon the Tartar said, 'Such a paradise wherein plunder and booty are rarely to be found is worse than hell.'"

After the word *فی* in the above verses the words understood are *آنجا غارت و تاراج نیست*.

44. An adjective is sometimes used, in Persian, as an adverb:—

زن بیدار از آمدن دزد وقوف یافت بر رسید و
شوهر را محکم در کنار گرفت
(Kāshafi.)

"The woman that was awake being informed of the entry of the thief was afraid and held fast her husband in (her) embrace."

"A villager had stored up a quantity of corn in a granary."

پیوسته در زیر زمین از هر طرف نقب زد

(Kāshafi.)

"(The rat) was continually making holes under the ground in every direction."

48. A preposition can also govern an infinitive phrase or a sentence viewed wholly as a compound noun :—

وزیر مکملد شاه عدلی با سی هزار سواره و پیاده
و دو هزار فیل که اکثر مست بودند متوجه آگره شد

(Fereshta.)

"The minister of Mohammad Shah-e-Adali turned to Agra with thirty thousand cavalry and infantry, and two thousand elephants that were all furious."

علم از بهر دین پروردن است نه از بهر دنیا

خوردن

(Sa'adi.)

"Learning is to foster religion, and not to enjoy the world."

Conjunctions.

49. Conjunctions, in Persian, connect words as well as sentences:—

ارگان دولت و اعیان حضرت شیخ جولی را جهت
رسانیدن اخبار روانه پنجاب گردانیدند
(*Fereshta.*)

“The ministers and the courtiers sent Shaikh Jooli to the Punjab to convey information.”

دهرامچند راجه نگرکوت بدرگاد آمده نوازش
بسیار یافت و ملک موروثی با قطاعش مقرر گشت
(*Fereshta.*)

“Dheramchand, the Raja of Nagharkot, came to the court, and was received very kindly, and his hereditary dominion along with its adjoining parts was settled on him.”

50. Unlike English, a conjunction, in Persian, is repeated after each word, if there be more than two words to be connected by it in a sentence:—

حکایت زاغ و موش و کبوتر و سنگ پشت و آهو
بغایت مثلی روشن و قصه شیرین است
(*Kāshāfi.*)

“The story of the crow, the mouse, the pigeon, the tortoise, and the stag is a clear narrative, and a weet tale.”

SECTION II.

Analysis of Sentences.

تقسیم جمل.

51. Students are supposed to be fully acquainted with the analytical technicalities as well as the mode of analysing sentences in English.

The two essential parts of every proposition are مبتدا (the subject), and خبر (the predicate); and the two ideas expressed by the subject and the predicate are joined by رابط (the copula):—

است	|	واجب الکجهنم	|	شیطان
Copula.	|	Predicate.	|	Subject.

52. The subject, in Persian, may be enlarged in the following ways:—

I. By an adjective—

ای بسا اسب تیز رو گر بماند

گر خرلنگ جان بمنزل برد

(Sa'adi.)

“O, many fleet horses have died, while the lame ass reached the destination alive.”

II. By a noun in apposition—

في الثور سربارثل فرير حاكم اين كشور حكم
فرمود كه ترجمه تاريخ ايران بنمايند
(Prof. Hairat.)

“Soon Sir Bartle Frere, the Governor of this presidency, ordered the history of Persia to be translated.”

III. By a prepositional phrase—

سالارد زدان بارفيتانش از شهر بيرون آمد

IV. By a participial phrase—

كيومرث تاج شاهی بر سر پوشدگ نهاده خود
منزوي شد
(Prof. Hairat.)

“Kayoomars, having placed the royal crown on the head of Hooshang, retired.”

53. The predicate, in Persian, may be a single verb or the verb “to be” with a noun, an adjective or some equivalent phrase:—

— سلطان شیان است — باد میوزد

او مشتاق علم آموختن بود — انسان مکیو راست

54. The simple predicate has two enlargements, the first of which is called the *completion* of the predicate, the second the *extension* of the predicate:—

جمشید فقط تجدید قواعد میباید نموده است
(Prof. Hairat.)

“Jamsheed has simply revived the institutions of Mahabad.”

Subject.	Predicate.	Completion of predicate	Extension of predicate.
جمشید	تجدید نمودن است	قواعد مهاباد	فقط

The completion of the predicate is termed, in Persian, *مفعول*,* and is of two kinds, viz., (1) the direct-completion, and (2) the indirect-completion.

The first is called *مفعول اول* or *مفعول بر* and the second *مفعول ثانی*.

ترا من خردمند پنداشتم

(Sa'adi.)

“I thought you to be a wise man.”

Subject.	Predicate.	Direct completion.	Indirect completion.
مبتدا من	خبر پنداشتم	مفعول بر ترا	مفعول ثانی خردمند

* *مفعول* is a general term for the enlargement of the predicate, i.e., for the completion as well as the extension of the predicate.

55. When the completion of the predicate is of the same nature as the predicate, it is termed *مفعول مطلق* (the cognate object).

همه گفتمنیها بد و باز گفت : همه رازها بر گشاد از نهفت
(Ferdosi.)

"All the sayings he repeated to him and disclosed all hidden secrets."

نگر کرد و رنجیده در من فقیر
نگر کردن عالم اندر سفیر
(Sa'adi.)

"The distressed theologian threw at me the glance of a learned man towards a fool (i.e. looked at me just as a learned man looks at a fool with contempt)."

56. In Persian, the circumstances which tend to render the meaning of the predicate more distinct may be classified under five heads:—

I. ظرف زمان or مفعول فیه. Adjuncts of time specifying *point* or *period* of time, *duration* of time, and *repetition*.

روزی قرعه بنام خرگوش بر آمد
(Kāshafi.)

"One day the voting-ballot fell on the name of a hare."

با رها در دلم آمد که باقلیمی دیگر نقل کنم
(Sa'adi.)

"Several times I resolved to go to some other country."

با تریزین نشست روزی چند

(Sa'adi.)

"It was placed by a holy thing (i.e. Kaaba) for several days."

II. ظرف مکان or مفعول فیه. Adjuncts of place specifying *rest in* a place, *motion to* a place, and *motion from* a place.

در انصحرزار وحوش بسیار بودند

(Kāshafi.)

"In that meadow there were numerous wild animals."

خرگوش نرم نرم بسوی او رفت

(Kāshafi.)

"The hare went slowly to him."

زدریای عمان برآمد کسی

(Sa'adi.)

"A certain man came from the sea of Omman."

III. مفعول مطلق. Adjuncts of mode or manner specifying *manner* and *degree*.

پس آهسته بجانب کبک مائل شد

(Kāshafi.)

"Then slowly did he turn to the partridge."

خرگوش وی را بغایت تنگدل یافت
(Kāshafi.)

"The hare found him extremely sick at heart."

IV. منعول معر. Adjuncts of manner specifying *instrument* and *accompanying circumstances*.

بشمشیر سر او را جدا کرد

"He severed his head with a sword."

نادربا لشکری گران بتسخیر بغداد شتافت
(Prof. Hairat.)

"Nadir hastened with a large army to conquer Bagdad."

V. منعول لہ. Adjuncts of cause specifying *ground* or *reason*, *purpose*, and *motive* of an action.

امروز بواسطہ قبیہ تہ انبساطی در دل من پدید آمد

(Kāshafi.)

"To-day on account of thy loud laugh joy is created in my heart."

ہمہ از بہر تو سرگشتہ و فرمانبردار
(Sa'adi.)

“For thy sake all are submissively working.”

اگر حسودان بغرض گویند
(Sa'adi.)

“If the envious persons would say out of jealousy.”

Different kinds of Sentences.

اقسام جملہ

57. Sentences, in Persian, are of two kinds:—

مفردہ simple, and مرکب complex.

A simple sentence is divided into *جمله اسمی* (substantive sentence), and *جمله فعلی* (verbal sentence).

58. *جمله اسمی* is that simple sentence which has for its predicate the verb ‘to be’ with a noun or an adjective. As the subject and predicate both are nouns or some equivalents of a noun connected by a copula (رابط), the sentence is termed *اسمیه* (substantive):—

او آدم خلق این دوز است
(Prof. Hairat.)

“He is the Adam of this world.”

خلقاي مہا باد سیزده نفر اند
(Prof. Hairat.)

“The successors of Mahabad are thirteen.”

یکی از ملوک عاجم رنجور بود
(Sa'adi.)

“One of the kings of Persia was ill.”

59. جمله فعلیه is that simple sentence which has for its predicate a single verb.

حدود ایران تغیرات بسیار یافته است
(Prof. Hairat.)

“The boundaries of Persia have undergone many changes.”

If the جمله فعلیه be an assertive proposition, it is called جمله فعلیه خبریه but if it be an interrogative, an imperative, an optative or an exclamatory proposition, it is termed جمله فعلیه انشائی

60. A complex sentence contains one principal sentence, جمله اصلی, and one or more subordinate sentences, جمله متاع.

Subordinate sentences, in Persian, are of two kinds:—

(1) جمله بیانیه or جمله وصفیه the adjective sentence, and (2) جمله ظرفیه the adverbial sentence.

61. جمله بیانیه or جمله وصفیه is introduced by a relative pronoun که or چرا. It explains or des-

cribes something relating to the antecedent noun, and therefore is used as an adjective to the whole sentence :—

از هزار و ریا حیني کرد رباغهاي فرنگستان بزحمت
بسیار بعمل مي آرند در صحرای این ملک فراوان است

(Prof. Hairat.)

“Flowers and odoriferous herbs, that are reared in the gardens of Europe with great care, are found in abundance in the deserts of this country.”

The adjective sentence may be attached either to the subject, or the completion, or the extension of the predicate :—

(a) To the subject :—

خاندانهای مها باد سیزده نفراند که همه را آباد گشتند

(Prof. Hairat.)

“The successors of Mahabad are thirteen in number, all of whom are called Abad.”

(b) To the completion :—

کودک سیاه آوازي بر آورد که مرغ از هوا در آورد و
ماهی از دریا

(Sa'ali.)

“The negro-boy sang such a song as brought down birds from the air and fishes from the sea.”

(c) To the extension :—

يکي در مسجد بتطوع بانگ نماز گفتي بر آوازيکه
مستمعانرا از آن نفرت بودي

(Sa'adi.)

“A person in a mosque was calling (the Musal-
mans) to prayer, of his own accord, with a voice
that disgusted the hearers.”

62. *جمله ظرفیه* is employed to modify the
predicate of the principal sentence by specifying (1)
زمان time, (2) *مکان* place, and (3) *اصل و فرع* cause
and effect, and is, accordingly, divided into (1)
جمله اصل and (2) *جمله مکانیه* (3) *جمله زمانیه*
و فرع

جمله زمانیه is the adverbial sentence of time
specifying point, duration, and repetition of coin-
cidence :—

(a) Point of time—

ماحمود چون بر تخت اصفهان بر آمد در مبادي

حال تدا بير خوب کرد

(Prof. Hairat.)

“Mahmood, when he came to the throne of
Isfahan, introduced a good government in the
commencement of his reign.”

(b) Duration of time—

دران اوقات که موشان دران گوشه خلوت
 بعشرت مشغولي داشتند دست برد قحط و تنگ سالي
 خلق را از پاي در آورده بود
 (Kāshafī.)

“Whilst the rats were engaged in revelling in that secluded corner, the attack of famine and dearth had reduced the people to great misery.”

(c) Repetition of coincidence—

هرگاه که از ان ياد کرد مي نشاطي درسيغه من
 ظا هر گشتي
 (Kāshafī.)

“Whenever I recalled it to my mind, pleasure was created in my bosom.”

جمله مکاني is the adverbial sentence of place, specifying rest in a place, motion to a place, and motion from a place:—

(a) Rest in a place—

يا بوم که هر کجا نشيني بکني
 (Sa'adi.)

“Or (thou art) an owl, wherever thou sittest, thou diggest the place thereof.”

(b) Motion to a place—

هر جا که چون آفتاب می خراسی من چون سایه
بر شتب می آیم
(Kāshafi.)

“Wherever thou goest like the sun, I follow thee like the shadow.”

شتر سوار ما را گشت برو هر کجا که خواهی
(Kāshafi.)

“The camel-rider said to the snake, ‘Go to whatever place thou likest.’”

(c) Motion from a place—

ببالای منزل که از آنجا غله فرو میریخت برآمد
(Kāshafi.)

“He came upon the place whence the grain was pouring down.”

جملهٔ اعلیٰ و فرع is used to show علت, ellat, (reason), شرط (condition), فرض (concession), مقصود (purpose), and نتیجه (consequence), respecting the principal sentence, and is accordingly divided into (1) جملهٔ معلل, (2) جملهٔ شرطیه, (3) جملهٔ فرضیه, (4) جملهٔ مقصودیه, and (5) جملهٔ نتیجه.

(1) جمله معلله is the adverbial sentence showing ground or reason:

دیگ مندر کاتش ماسرد شد
(Sa'adi.)

"Do not place the pot, since our fire is extinguished."

(2) In a hypothetical sentence, the clause containing the condition is called جمله شرطیه, and the clause containing the consequence deduced from that condition is called جمله لازمی (consequent clause):—

اگر دی نییچید می گردنش
نر پیچیدی امروز روی از منش
(Sa'adi.)

"Had I not turned (*i.e.* set right) his neck yesterday, he would not have turned his face from me to-day."

(3) جمله فرضیه is an adverbial sentence showing concession:

سلطنت محمود و اشرف در ایران اگرچه طولی
نکشید لکن در آن زمان قلیل حادثه بسیار روی نمود
(Prof. Hairat.)

"Although the reign of Mahmood and Ashraf did not extend over a long period, many events happened during that short time."

(4) جمله مقصودیه is an adverbial sentence showing purpose:—

تا بهر فرقی نشینی گرد شو
(Attār.)

“Be as dust, that thou wilt sit on every head (*i.e.* be humble, that thou wilt be at the head of all).”

(5) جمله نتیجه is an adverbial sentence showing consequence:—

چندان ازین جنس مالیخولیا فروخواند که بیش
طاقت گنتنش نماند
(Sa'adi.)

“He expressed so much of the madness of this kind, that he had no more power to speak.”

63. Besides these kinds of sentences, there are, in Persian, other species too. They are as follow:—

جمله معطوفه is a sentence standing in the copulative relation with the other sentence that precedes it.

نبرد آزمائی ز ادم فتاد. بگردن درش مهره برهم فتاد
(Sa'adi.)

“A warrior fell down from his black horse; (and) the bones in his neck were dislocated.”

جمله مقطوع is that sentence which, though

preceded by another sentence, bears no connection with it:—

بي مزد بود و منت هر خدمتي که کردم
یا رب مباد کس را مخدم بي عنایت

(Hāfēz.)

“Every service that I did was thankless and uncompensated. O God, let nobody have an unkind master.”

جمله معترضه is a parenthetical sentence expressing, generally, benediction or curse, in which case it is called جمله دعائیه

دعائیه is a generic term, while جمله معترضه is a specific name. Every جمله دعائیه is a جمله معترضه

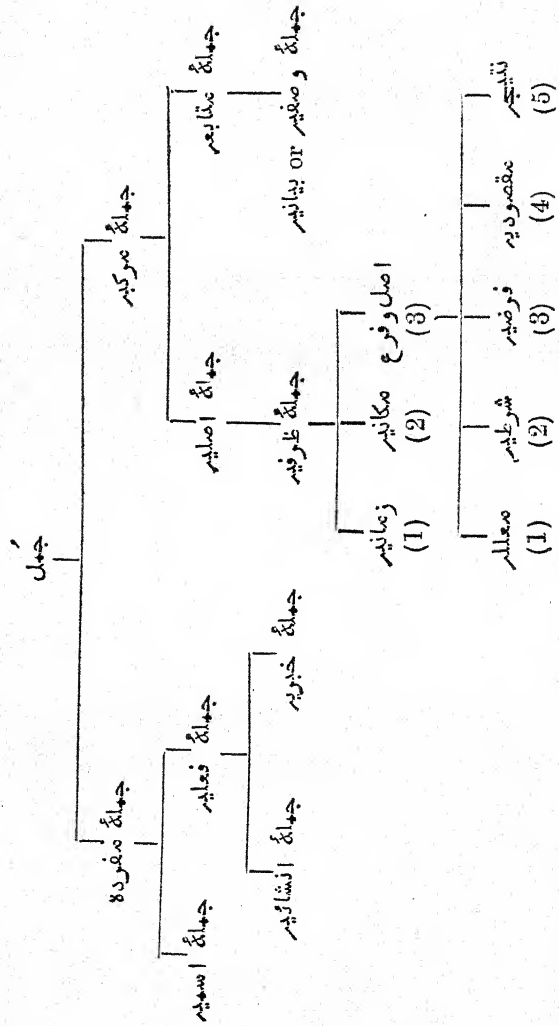
مطربي دور ازین خاجسته سراي

کس دوبارش ندید در یک جای

(Sa'adi.)

“(He was) such a musician (may he be far from this auspicious place) that no one saw him twice in one place.”

64. Table exhibiting the different kinds of sentences :—



SECTION III.

Prosody علم العروض

65. Before entering upon the proper subject of prosody a few words regarding Persia in connection with poetry will not be out of place. The whole of Asia Minor, and especially Persia, can properly be called the seat of poetic lore. No part of the world has been so far successful in the development of this art as Persia. She has produced more poets than prose writers, and even amongst the latter none will be found wanting in at least some pretensions to poetry. In fact, Persian is one of the fittest mediums for expressing our thoughts and feelings in verse. Persian poetry is quite charming and inviting, and is more so on account of the harmoniousness and simplicity of the language itself. Amongst the high or low, the old or young, the literate or illiterate of Persia, we do not find a single individual from whose mouth we do not hear a verse. All the Persians are, more or less, born with an inclination for poetry, if not with actual poetic genius. The meanest and the poorest mendicants, however illiterate they may be, are often said to have composed beautiful verses, and they are often invited by the nobles and the grandees into their own society, simply with the object of hearing verses composed by them. No country can claim to have given birth to so many celebrated poets as Persia has. We find nowhere in the history of the world a single

poet, with the honourable exception, perhaps, of the celebrated Shakspeare, so eminent as Sa'adi, the greatest and the most learned of the Persian poets. In point of moral teachings he may be safely called even superior to Shakspeare. All his works are but models of perfection. The whole of Asia, and, in fact, every civilized part of the world has heard his name, and seen his works. Though nearly six centuries have passed, Sa'adi's name and fame, as a true poet, are still fresh and dear to every student of Persian. His high moral character, guileless nature, disinterested services to the poor, soofi-like behaviour, scorn for meanness and base flattery, his high-mindedness, pious, philosophical thoughts, and, in short, numerous other good qualities, which he was endowed with by nature, combined with the highest poetic genius made him to leave an immortal name behind him. As to the great spread of his writings his own anticipation is to a great extent realized. He says:—

هفت کشور نمیکنند امروز بی مقالات سعدی انجمنی

“To-day all the seven climes do not form their assembly without Sa'adi's poetry,” (i.e. his poetry is the topic of all assemblies).

On account of the extreme melodiousness of the language, even a foreigner, if he acquires perfect mastery over it, and is gifted with poetic genius, can compose beautiful verses with less difficulty in Persian than in any other language. We strictly recommend our students to read as far as practicable

Persian works in poetry. If they will fail to do them any other benefit, they are sure to contribute much towards elevating their morals.

66. Persian poetry is not written in blank verses, but it is all in rhyme. It is only deficient in dramatic literature. There is, however, one sort of dramatic composition in Persian, which is in the rudest and most imperfect state. It is the tragedy exhibiting the character and actions of men who fought, at the battle of Karbala, on the side of Hosain, one of the sons of Ali, the son-in-law of Mohammad, as well as of Hosain himself, and his enemies who killed him. This tragic scene is enacted every year by the Persians during the Moharram days.

A knowledge of Persian prosody is quite indispensable to students, inasmuch as it enables them to correct numerous errors frequently committed by the copyists and transcribers, as well as to read and understand poetical passages in the proper way.

67. علم عروض* (prosody), treats of the "nature, of the quantity of syllables and of the laws of versification." The first man who invented this art, and

* As one of the names of Macca is عروض some prosodians suppose that the inventor, out of respect and reverence for the holy city, gave this name to the art. Some say that as the rules of this art lay before our eyes a correct as well as an incorrect metre, it is termed علم عروض (from عرض to come in sight). Others think it is so named from the last foot of the first مصراع (hemistich) of a couplet, which is technically called عروض.

reduced it to rules was an Arab named خلیل ابن احمد بصري (Khalil-ebn'e-Ahmad of Basra); and hence it is that the term "prosody" is also otherwise expressed by علم الخلیل from the name of the inventor. The Persians have their prosody founded on that of the Arabs, though they have made many changes by omitting something from as well as adding something to it.

68. شعر (poetry), which originally signifies "to know" or "to perceive", means technically *a measured speech with rhymes and meaning*. The term شاعر (upon the measure فاعل) means *the writer of poetry*, that is, a poet. The opinion of the Arabian as well as the Persian writers is divided as to the time when people began to express their thoughts and feelings in poetry. Several wiseacres take it back to the time of Noah, nay, even to that of Adam. But the general opinion is that the foundation of poetry was laid by Bahram Ghoor (بهرام گور) one of the ancient Persian kings of the dynasty of the Sāsānides. One of his verses is as follows:—

منم آن پیل دمان و منم آن شیریلر
نام بهرام من و کنیتم یو جیلر

With all this uncertainty as to the man who should justly claim priority in poetry, we can say with confidence that poet Roodaki was the first

Persian poet, whose poetry was compiled into a work, and may, therefore, properly be called the father of Persian poetry.

Parts of a Verse. اجزای بیت

69. بیت شعر (a verse of poetry), consists of at least two hemistichs (مصرع dual of مصرع), the first of which is termed صدر, and the second عجز. Each of these hemistichs consists of three or four (رکن singular) feet. The first foot of the first hemistich is called صدر, *sadra*; the last foot thereof is termed عروض, *'arooz*. The first foot of the second hemistich is called ابتدا, *ebtedā*; the last foot thereof is named ضرب, *zarb*. The intermediate feet in both the hemistichs are called حشو, *hashwa*, (the stuffing). They are so named on account of their situation.

70. Each foot is composed of two or three syllables called *elements** اصول. A syllable or an element, in Persian, is considered long when it consists of one accented† and one unaccented letter. This we indicate by the symbol (—). A syllable

* Plural form of اصل.

† A letter is called accented (متحرک) when it is movable by one of the three primitive vowels (حركات ثلاث) ; when it is not moved by any of these vowels, it is called unaccented (ساکن).

is considered short when it consists of one accented or unaccented letter only. This we indicate by the symbol (و)

71. Elements (اعول), are of two kinds:— سبب سبب خفيف *sabab* is divided into سبب خفيف (light *sabab*) and سبب ثقیل (heavy *sabab*).

سبب خفيف consists of two letters, of which the first is accented and the second unaccented; as, (و -) من سبب ثقیل consists of two letters both of which are accented; as, (و و) گل (سوري)

و تد *vataḍ*, is also divided into و تد مقرون (*undivided vataḍ*), and و تد مفروق (*divided vataḍ*).

و تد ماکموم consists of three letters, of which the first two letters are accented and the third unaccented; as, (و - و) زغن.

و تد مفروق consists of three letters, of which the first and the last are accented and the middle unaccented; as, (و - و) یار (من).

72. Almost all the prosodians have reckoned three elements, two of which are mentioned above, and the third is فاعله, which is, properly speaking, a combination of the first two elements. Like *sabab* and *vataḍ*, they have also divided *fāsala* into فاعله صغری (minor *fāsala*), and فاعله کبری (major *fāsala*).

فَاعِلَةٌ صَغِيرَةٌ consists of four letters, the first three of which are accented and the last unaccented; as, [ُ]عِزًّا (— — —). This is but a combination of سبب خفيف and سبب ثقیل.

فَاعِلَةٌ كَبِيرَةٌ consists of five letters, the first four of which are accented and the last unaccented; as, [ُ]فِکْنَمَش (— — — —). This is a combination of سبب ثقیل and وتد مجموع.

73. The following table will show all kinds of elements, together with their symbols:—

نوع	Names of elements.	Examples.	Symbols.
1	سبب خفيف	مَلْ	(—)
2	سبب ثقیل	سَر (مَنْ)	(— —)
3	وتد مجموع	سَمَوْن	(— —)
4	وتد مفروق	كَار (تَو)	(— —)
5	سبب ثقیل + سبب خفيف = فَاعِلَةٌ صَغِيرَةٌ	عِزًّا	(— — —)
6	سبب ثقیل + وتد مجموع = فَاعِلَةٌ كَبِيرَةٌ	شِکْنَمَش	(— — — —)

The Arabs have compared *بيت شعر* (a house of poetry, *i.e.* a verse of poetry), to *بيت شعر* (a house of hair or cloth, *i.e.* a tent); and all the parts of *بيت شعر* are named after those of the *بيت شعر*.

مصرع a hemistich, means originally *one of the two flaps of the folding door of the tent*. The resemblance between a hemistich and the flap of a folding door lies in this, that just as with a door of two flaps we cannot open or shut the door entirely by opening or shutting one fold only, so, too, of a distich, we cannot understand the meaning properly by reading only one of the two hemistichs without reading the other.

The first hemistich is called *صدر*, which means *the forepart of the door*, and the second *عجز*, *the hind part of the door*.

The first foot of the first hemistich and the first foot of the second hemistich are called *صدر* and *ابتدا* respectively. *Sadr* originally means *the first*, and it is so called from its being the first to begin the distich with.

Ebteda means *beginning*, and it is so called from its being the commencement of the second hemistich.

The last foot of the first hemistich and the last foot of the second hemistich are called *ضرب* and *شروض* respectively.

Arooz means *the pole of a tent*. As the support of the tent rests on the pole, so the distich is based upon this foot only ; because the hemistich will be incomplete should this foot be not determined. *Zarb* signifies *kind*. It is so called from its being of the same kind as the *aroz*. If it be different the hemistichs cannot rhyme.

Sabab signifies *a tent-rope or cord* ; *vataḍ* means *a tent-peg* ; and *fāsala*, *a pillar*. As without ropes, pegs and pillars no tent can be pitched up, so without these elements no *bait* can be composed.

بکر *bhar*, originally signifies *space*, and is applied to the space covered by the tent. In poetry, it is used for the *space* or *the measure* of a verse.

ارکان Feet.

74. The number of poetic feet in Persian is eight. They are formed by the combination of the foregoing elements, and are represented by eight meaningless words formed from the root فعل. Two of these eight feet consist of five letters, and are consequently called خماسي *khomāsee*. The remaining six consist of seven letters, and are, therefore, called سباعي *sobāʿee*. They are :—

فعولن — فاعلن — مستفعِلن — مفاعِلن — فاعِلاتن —
مفاعِلتن — متفاعِلن — مفعولات

The following table will show all the feet with their constituents and symbols:—

Feet.	Of what composed.	Symbols.
1 فَعُولٌ	فَعُو = وَتَد مَجْمُوع + لِن = سَبَب خَفِيف	(٧ — —)
2 فَاعِلٌ	فَا = سَبَب خَفِيف + عَلِن = وَتَد مَجْمُوع	(— ٧ —)
3 مُسْتَفْعِلٌ	مَس = سَبَب خَفِيف + تَف = سَبَب خَفِيف + عَلِن = وَتَد مَجْمُوع	(— — ٧ —)
4 مُفَاعِلِنٌ	مُفَا = وَتَد مَجْمُوع + عِي = سَبَب خَفِيف + لِن = سَبَب خَفِيف	(٧ — — —)
5 فَاعِلَاتِنٌ	فَا ع = وَتَد مَفْرُوق + لَاتِن = سَبَب خَفِيف + تِن = سَبَب خَفِيف	(— ٧ — —)
6 مُفَاعِلِنٌ	مُفَا = وَتَد مَجْمُوع + عَلٌ = سَبَب ثَقِيل + تِن = سَبَب خَفِيف	(٧ — ٧ ٧ —)
7 مُفَاعِلَانٌ	مُفَا = سَبَب ثَقِيل + فَا = سَبَب خَفِيف + عَلِن = وَتَد مَجْمُوع	(٧ ٧ — ٧ —)
8 مُفَعُولَاتٌ	مُفَا = سَبَب خَفِيف + عَو = سَبَب خَفِيف + لَات = وَتَد مَفْرُوق	(— — — ٧)

75. Khalil ebn'e-Ahmad invented fifteen metres in all, viz., *بسيط* - *كامل* - *وافر* - *رمل* - *هزج* - *رجز* - *مدید* - *مجتث* - *مقتضب* - *مقارب* - *طویل* - *مخفیف*. Latterly one more was added to these, viz., *متدارك*. The Persians added three more to the number, viz., *مشاكل* - *قريب* - *جدید*. There are, therefore, in all nineteen kinds of metres, all of which are formed either by the repetition of one particular foot or by the combination of two feet. The metres *وافر* - *مقارب* - *متدارك* are formed by the repetition of one foot; the rest by a combination of two. Those metres which are formed by a repetition of the perfect feet are called *سالم*, *perfect*, and those that are formed by imperfect feet are called *غير سالم* or *مزاحف*. Out of these nineteen metres, the first five, viz., *بسيط* - *وافر* - *كامل* - *مدید* - *طویل* are peculiar to Arabic only; the Persians seldom compose verses in them. The last three, viz., *مشاكل* - *قريب* - *جدید* are peculiar to Persian; the Arabs seldom or never composed verses in them. The rest are common to both.

76. The foregoing eight feet are called *سالم*, *perfect*, if they are used in their integrity; but if they undergo some change by means of omission or addition of letters or by changing accented letters

into unaccented ones, they are called *غير سالم* *imperfect*, or *مزاحف*, *departed from the right point*.

77. The variations of these feet are of two kinds - *زحافات* (sing. *زحاف*), *deviations*, and *علل*, (sing. *علة*), *defects*.

78. Deviation (*زحاف*) is of two kinds, viz., *منفردة*, *simple*, and *مزدوجہ*, *compound*.

زحافات منفردة

(1) *إِضْمَار* is making the second letter *ت* of *مُتَفَاعِلِينَ* (which is accented by *zabar*) unaccented.

The foot then becomes *مُتَفَاعِلِينَ*, *motfäelon*; but as we have no such foot as that, we may use another known foot, *مُسْتَفْعِلِينَ*, which, in point of elements, corresponds to it exactly. This form is called *مضمّر*. The deviation is peculiar to *بكر کامل*

(2) *حِينَ* is the suppression of the second letter of a foot, which is unaccented; as, of the *ا* in *فَاعِلِينَ* and *فَاعِلَاتِينَ* which then become *فَعِلِينَ* and *فَعِلَاتِينَ* respectively, or of the *س* in *مُسْتَفْعِلِينَ* which becomes *مُتَفْعِلِينَ*, but as there is no such

form as this, it is substituted by مفاعِلين which exactly corresponds to it; or of the ف in منفعولات which then becomes معولات, for which we can use either فعولات or مفاعيل, since either of these two correspond to it in point of elements. Each of the underlined feet is called ماخيون. The deviation is peculiar to ten metres بسيط - مدید - رمل - رجز - متدارك - سريع - خفيف - مجتث - منسرح - مقتضب.

(3) وقص is the suppression of the second accented letter of a foot; as of the ت in متفاعِلين, which then becomes مفاعِلين. This form is called موقوف. The deviation is peculiar to the metre كامل only.

(4) طي is the suppression of the fourth unaccented letter of the foot that has two *sababs* (خفيف) in the beginning; as of the ف in مستفعلين, which then becomes مستعلن, but as there is no such foot as this, its place is filled by مفتعلن: also the suppression of و in منفعولات, which becomes منفعلات, the place of which is filled by فاعلات which exactly corresponds to it. Each of the under-

lined feet is called مطوي. This deviation is peculiar to the metres منسرح - مقتضب - سريخ - جز - بسيط.

(5) عصب is making the fifth accented letter of a foot unaccented; as the ل in مفاعِلتن, which then will become مفاعِلتن, for which is substituted مفاعيلن. This form is called معصوب. The deviation is peculiar to the metre وافر only.

(6) قبض is the suppression of the fifth unaccented letter of a foot; as of the ب in مفاعيلن, or of the ن in فعولن, both of which then become مفاعِلن and مفعول respectively. These forms are called مقبوض. The deviation is peculiar to the metres مضارع - مديد - طويل - هزج - متقارب.

(7) عقل is the suppression of the fifth accented letter of a foot; as of the ل in مفاعِلتن, which then becomes مفاعِلتن for which is used مفاعِلن. This form is called معقول. The deviation is peculiar to the metre وافر only.

(8) كف is the suppression of the seventh unaccented letter of a foot; as of the ن in فاعلاتن or

مفاعيلن, both of which then become فاعلات and مفاعيل respectively. These forms are called مكفوف. The deviation is peculiar to the metres رمل - هزج - مدید - طویل - مضارع - ماضی - خفیف.

(9) تشعیث is the suppression of one of the two accented letters of the وتد مجموع in the foot فاعلاتن, which then becomes either فالاتن or فاعاتن according as the ع or ل is suppressed. Instead of فاعاتن or فالاتن we have مفعولن. This form is called مشعث. The deviation occurs in ماضی - خفیف - رمل.

(10) وقف is making the last accented letter of a وتد مفروق in a foot unaccented; as the ت of مفعولات, becoming مفعولات for which it is usual to use مفعولان. This form is termed موقوف. The deviation is peculiar to the metres منسرح - مقتضب - سریع.

زحافات مزدوجہ

Compound Deviations.

(1) خبل is the suppression of two letters of a foot, one by خبن and the other by طی; as, suppressing the س by means of خبن and the ف by

طي in مستفعِلن there remains then مُتَعِلن, for which is used فعلتن : also suppressing the ف by خين, and the و by طي in مفعولات, there remains معلات, for which is used فعلات. The underlined forms are called مخزول. This compound deviation is peculiar to the said two feet only, and consequently to the metre منسرح.

(2) خزل is using two deviations in one and the same foot—(1) making the second accented letter مفاعِلن of ت unaccented by means of اضمار, and (2) suppressing the fourth unaccented letter ا of the same foot by طي. There remains then only مُتَفَعِلن, for which is used مفتعلن. This form is called مخزول. The deviation is particular to this foot only and consequently to the metre كامل.

(3) شكل is the suppression of two letters of a foot, one by خين and the other by كَف; as, the suppression of the unaccented letters ا and ن in فَعَلات by خين and كَف respectively, leaving فَعَلات. This form is called مشكول. The deviation is peculiar to the metres خفيف - مجتث - رمل - مدید.

(4) ^ونقص is using two deviations in one and the same foot—(1) making the fifth accented letter ^ل of ^{مفاعِلتن} unaccented by means of ^{عَصَب}, and (2) suppressing the unaccented ^ن of the same foot by means of ^{كَفّ}. There remains then ^{مفاعِلت}, for which is substituted ^{مفاعيل}. This form is called ^{منقوص}. The deviation is particular to ^{وافر}.

^{علل}. Defects.

(79) ^{عَلَل} consists in adding a letter to or taking a letter from a foot. Those *ellats* which are formed by adding a letter or two to a foot are:—

(1) ^{اذا}الت is the addition of one unaccented ^ا before the final unaccented letter in the last ^{علن} of a foot; as the addition of ^ا to ^{وتد مجموع} (the last ^{وتد مجموع}) of ^{متفاعِلن}, which then becomes ^{متفاعِلان}. In like manner, the addition of ^ا to each of the feet ^{مستفعِلن} and ^{فاعِلن} will give us the forms ^{مستفعِلان} and ^{فاعِلان}. The underlined forms are called ^{مذيل}. The defect is particular to the metres ^{منسرح} - ^{مقتضب} - ^{رجز} - ^{متدارك} - ^{بسيط} and ^{ضرب} and occurs more in the ^{كامل} - ^{سريع}.

حشو than in the عروض. It never occurs in the صدر and ابتدا.

(2) تسبيغ is the addition of one unaccented ا to the last سبب خفيف of a foot; as the addition of ا to فعولن or فاعلاتن or مفاعيلن, all of which then become فاعلاتان - فعولان (written generally as فاعليان and مفاعيلان respectively). These forms are called مسبغ. The defect occurs in the عروض - مديد - ضرب, and is particular to the metres. طويل - مكث - هزج - رمل - مضارع - متقارب

(3) ترقيق is the addition of a سبب خفيف to the last مكموع of a foot, and occurs in the عروض and ضرب; as the addition of تن toعلن, which becomes متفاعلتن, for which is used متفاعلاتن. In like manner, when تن is added to مستفععلن and فاعلن, they become مستفعلاتن and فاعلاتن respectively, for which are substituted مستفعلاتن and فاعلاتن. The underlined forms are called مرقل. The defect seldom occurs in the feet of Persian poetry.

Those *ellats* which are formed by taking a letter or two from the end of a foot are :—

(1) حَذْف is the elision of a سبب خفيف coming at the end of a foot; as of لَنْ from فَعُولَنْ and مَفَاعِيلَنْ, which become فَعُو and مَفَاعِي. Instead of فَعُو and مَفَاعِي are used فَعُولَنْ and فَعُولَنْ respectively. In like manner, the elision of تَنْ from فَاعِلَاتَنْ will leave فَاعِلَا, for which فَاعِلَانْ is substituted. These underlined forms are called مَحذُوف. The defect occurs in the metres مَدِيد - زَجْج - خَفِيف - رَمَل - طَوِيل - مَتَقَارِب - مَحِجَّتْ

(2) قَطْف is the elision of a whole سبب خفيف coming at the end of a foot, making, at the same time, the letter preceding it unaccented; as of تَنْ from مَفَاعِلَاتَنْ which then becomes مَفَاعِلْ, for which is used فَعُولَنْ. This form is called مَقْطُوف. The defect is particular to the metre وَافِر.

(3) قَصْر is the elision of the second letter of a سبب خفيف at the end of a foot, making, at the same time, the first letter unaccented; as of نَنْ from فَاعِلَاتَنْ, فَعُولَنْ and مَفَاعِيلَنْ, making نَ and لَ, the first letters of the last سبب خفيف in the feet, unaccented. There remain فَاعِلَاتْ (for which is used فَاعِلَانْ), فَعُولْ and مَفَاعِيلْ respectively. These forms are called مَقْصُور. This defect occurs in the metres

خفيف - مضارع - متقارب - رمل - رجز - طويل - مدید
ماجست -

(4) قَطْع is the elision of the last letter of a وتد مجموع at the end of a foot, making the preceding letter unaccented; as the elision of the ن from, and making ل unaccented in مستفعلن leaves only مستفعل; for which is used مفعولن. Similarly the elision of the ن from متفاعلن and فاعلن leaves متفاعِل and فاعِل respectively, in the place of which are used فعلائن and فعْلان. The underlined forms are termed مقطوع. This kind of defect occurs in metres رجز - کامل - رمل - متدارک - بسیط - مدید - سریع - خفيف - مقتضب - ماجست

(5) حَذْن is the elision of the whole وتد مجموع at the end of a foot; as the elision of علن from مستفعلن, فاعلن, and متفاعلن, leaving only مستف - فع - فعْلان respectively, for which are substituted فاعِل and متفاعِل respectively. These forms are called احذ or ماخذون. The defect occurs more generally in the metres کامل - رجز - متدارک

(6) ^وتد مفروق is the elision of the entire ^اعالم coming at the end of a foot; as of ^لانت from ^مفعولات leaving only ^مفعو, for which is substituted ^ففعْلن. This form is called ^اعالم. The defect occurs in ^سريع - ^منسرَح - ^مقتضب.

(7) ^ككسف is the elision of the last letter of a ^وتد مفروق at the end of a foot; as of ^نت from ^مفعولات, there remaining only ^مفعولا, for which is substituted ^مفعولن. This form is called ^مكسوف. This also occurs in ^سريع - ^منسرَح - ^مقتضب.

(8) ^ججب is the elision of two *sababs* (^سببان) at the end of a foot; as of ^لن and ^عي from ^مفاعيلن, there remaining only ^مفا, for which is substituted ^ففعْل. This form is called ^ممجبوب. The defect is peculiar to the metre ^هزج.

Those *ellats* which are formed by taking a letter or two from the beginning of a foot are:—

(1) ^خخرم is the elision of the first letter of a ^وتد ^ممجموع at the beginning of ^مفاعيلن, leaving ^ففاعيل, for which is substituted ^مفعولن. This form is called ^اخرم. The defect occurs in the metres ^هزج - ^مضارع.

(2) ^وثلم is the elision of the first letter of a ^وتد مجموع at the beginning of ^وفعولن, leaving ^وفعولن, for which is used ^وفعلن. This form is called ^واثلّم. The defect occurs in ^ومتقارب and ^وطويل.

(3) ^واضب is the elision of the first letter of a ^وتد مجموع at the beginning of ^ومفاعلتن, leaving ^وفَاعِلَتْنِ, for which is substituted ^ومفتعلن. This form is termed ^واضب. The defect occurs in ^ووافر.

(4) ^ورفع is the elision of one ^وسبب خفيف out of two coming at the beginning of a foot; as of ^ومس from ^ومستفعّلن, leaving ^وتفعّلن, for which is substituted ^وفاعِلن: or of ^ومف from ^ومفعولات, leaving ^وعولات, for which is used ^ومفعول. Both the underlined forms are called ^ومرفوع. This defect occurs in ^ومنسرح - رجز.

The feet that are formed by two *ellats* are:—

(1) ^وبتر is the joint action of ^وثلم and ^وحذف in ^وقَطْع in ^وفاعلاتن or of ^وحذف and ^وفعولن in ^وخرم or of ^وحذف and ^ومفاعيلن in ^وجب. There will remain from ^وفاعلاتن, for which we use ^وفَع, from ^وفعولن, for which we substitute ^وفاعِلن and from ^ومفاعيلن, for which we substitute ^وفاعِلن.

فا, for which we can substitute فع. Each of the underlined forms is called اِبتَر. This defect occurs in the metres هزج - رمل - مضارع - مجتث - خفيف - تقارب.

(2) هزج is the joint action of حذف and قصر in مفاعيلن. There remains only مفاع from the foot, for which is substituted فعول. This form is called اِهْتَم. The defect occurs in هزج.

(3) ازل is the joint action of خرم and هْتَم in مفاعيلن. There remains from the foot فاع only. This form is termed ازل. It occurs in هزج.

The following are the *ellats* occurring in the feet already affected by زحافات.

(1) قَبْض is the joint action of خرم and ثَرَم in a foot; as the elision of the ف of فعولن by means of خرم, and the suppression of its ن by قَبْض. The foot then becomes عول having for its substitute فاع or فعل. This form is called اِثْرَم. It occurs in the metres طويل and مقارب.

(2) قَبْض in the joint action of خرم and شْتَر in مفاعيلن; the elision of م by خرم and the suppression of ي by قَبْض, leaving فاعِلن. This form is called اِشْتَر. It occurs in مضارع and هزج.

(3) **خَرَب** is the joint action of **خَرَم** and **كَف** in **مفاعِلُن**; the elision of the **م** by **خَرَم** and the suppression of the **ن** by **كَف**, leaving only **فاعِل** having for its substitute **مفعول**. This form is called **اخرَب**. It occurs in **مضارع** and **هزج**.

(4) **قَصَم** is the joint action of **خَرَم** and **عَصَب** in **مفاعِلُن** eliding the **م** by **خَرَم** and making the accented **ل** unaccented. The foot thus becomes **فاعِلُن**, having for its substitute **مفعولُن**. This form is called **اقصم**. It occurs in **وافر**.

(5) **جَمَم** is the joint action of **خَرَم** and **عَقَلَ** in **مفاعِلُن**, the elision of the **م** by **خَرَم** and the suppression of **ل** by **عَقَلَ**, leaving **فاعِتن** only, for which is substituted **فاعِلُن**. This form is called **اجم**. It occurs in **وافر**.

(6) **عَقَص** is the joint action of **خَرَم**, **عَصَب**, and **كَف** in **مفاعِلُن**, eliding the **م** by **خَرَم**, suppressing the **ن** by **كَف** and making the accented **ل** unaccented, leaving only **فاعِلُت**, for which is

substituted مفعول. This form is called أعتص. It occurs in وافر.

80. The following tables exhibit all the broken forms of each and every one of the eight feet, with their names formed from those of *ellat* and *zehāf*, and also the usual substitutes corresponding to them in point of elements:—

First Foot. ركن سالم.

فعولن (— —).

	Names of imperfect feet.	Imperfect feet.	Usual substitutes.	Symbols.
1	مسنخ	فعولان	.....	( — — — )
2	مقبوض	فعول	.....	( — — )
3	مقصور	فعول	.....	( — — )
4	محدوف	فعو	فعل	(—)
5	اثلث	عولن	فعلن	(— —)
6	اثلث مسنخ	عولان	فعلان	(— — —)
7	اثر	عول	فاع or فعل	(— —)
8	اثر	عو	فع	(—)

Second Foot. رکن سالم.

فاعِلن (— ۛ —).

	Names of imperfect feet.	Imperfect feet.	Usual substitutes.	Symbols.
1	مخبون	فُعِلن	.....	( ۛ ۛ — )
2	مقطوع	فَاعِلْ	فُعِلن	(— —)
3	مخبون مقطوع	فُعِلْ	.....	( ۛ — )
4	محدوذ or احذ	فا	فع	(—)
5	مذیل	فَاعِلان	.....	( — ۛ — ۛ )

Third Foot. رکن سالم.

مستفعلن (— ۛ — ۛ).

	Names of imperfect feet.	Imperfect feet.	Usual substitutes.	Symbols.
1	مذیل	مستفعلن	.....	( — — ۛ — ۛ )
2	مخبون	مُتَفَعِّلن	مفاعِلن	(ۛ — ۛ —)
3	مخبون مذیل	مُتَفَعِّلان	مفاعِلان	(ۛ — ۛ — ۛ)
4	محدوذ	مستف	فُعِلن	(— —)

	Names of imperfect feet.	Imperfect feet.	Usual substitutes.	Symbols.
5	مطوي	مُسْتَعْلَن	مَفْتَعْلَن	(— u u —)
6	مطوي مذيّل	مُسْتَعْلَان	مَفْتَعْلَان	(— u u — u)
7	مقطوع	مُسْتَفْعِل	مَفْعُولَن	(— — —)
8	مخبول	مُتْعَلَن	فُعْلَتَن	(u u u —)
9	مرفوع	تَفْعَلَن	فَاعْلَن	(— u —)
10	مرفوع مذيّل	تَفْعَلَان	فَاعْلَان	(— u — u)
11	مرفول	مُسْتَفْعِلَتَن	مُسْتَفْعِلَاتَن	(— — u — —)
12	مقطوع مخبول	مُسْتَفْعِل	فَعُولَن	(u — —)

Fourth Foot. ركن سالم .

(u — — —) مفاعيلن .

	Names of imperfect feet.	Imperfect feet.	Usual substitutes.	Symbols.
1	مسنج	مفاعيلان	.....	(u — — — u)
2	مقبوض	مفاعلن	.....	(u — u —)
3	مكفوف	مفاعيل	.....	(u — — u)

	Names of imperfect feet.	Imperfect feet.	Usual substitutes.	Symbols.
4	اخرم	فاعيلن	مفعولن	(— — —)
5	اخر ب	فاعيلُ	مفعولُ	(— — ب)
6	اشتر	فاعلن	.....	(— ب —)
7	محذوف	مفاعي	فعولن	(ب — —)
8	مقصور	مفاعيلُ	.....	(ب — — ب)
9	اَهم	مفاعُ	فعولُ	(ب — ب)
10	محبوب	مفا	فعلُ	(ب —)
11	ازل	فاع	.....	(— ب)
12	اكثر	فا	فع	(—)
13	مقبوض مسبق	مفاعلان	.....	(ب — ب — ب)
14	اخرم مسبق	فاعيلان	مفعولان	(— — — ب)
15	اشتر مسبق	فاعلان	.....	(— ب — ب)
16	محذوف مسبق	مفاعيلن	فعولان	(ب — — ب)

Fifth Foot. رکن سالم

مفاعِلَتُن (— — — —)

	Names of imperfect feet.	Imperfect feet.	Usual substitutes.	Symbols.
1	معصوب	مفاعِلَتُن	مفاعِلُن	(— — — —)
2	معقول	مفاعِلُن	مفاعِلُن	(— — — —)
3	منقوص	مفاعِلَتُ	مفاعِلُ	(— — — —)
4	مقطوف	مفاعِلُ	فعولُن	(— — — —)
5	اعضب	فاعِلَتُن	مفتعلُن	(— — — —)
6	اقصم	فاعِلَتُن	مفعولُن	(— — — —)
7	اجم	فاعِلُن	فاعِلُن	(— — — —)
8	اعقص	فاعِلَتُ	مفعولُ	(— — — —)

• ركن سابع . Sixth Foot.

(— — — —) . متفاعلين

	Names of imperfect feet.	Imperfect feet.	Usual substi- tutes.	Symbols.
1	مضمّر	مُتفاعِلن	مستفعلن	(— — — —)
2	موقوف	مفاعِلن	.....	( — — — — )
3	مخزول	مُتفعِلن	مفتعلن	(— — — —)
4	مقطوع	مُتفاعِلن	فعلا تين	(— — — —)
5	مضمّر مقطوع	مُتفاعِلن	مفعولن	(— — —)
6	محدوذ	مُتفا	فعلن	(— — —)
7	محدوذ مضمّر	مُتفا	فُعلن	(— —)
8	مذيل	مُتفاعِلان	.....	( — — — — — )
9	مذيل مضمّر	مُتفاعِلان	مستفعلان	(— — — — —)
10	مذيل موقوف	مفاعِلان	.....	( — — — — — )
11	مذيل مخزول	مُتفعِلان	مفتعلان	(— — — — —)

Seventh Foot. ركن سالم .

(— — —) . فاعلاتن

	Names of imperfect feet.	Imperfect feet.	Usual substitutes.	Symbols.
1	مبغ	فاعلاتن	فاعلاتن	(— — — — —)
2	مخبون	فَعْلَاتُنْ	.....	( — — — — )
3	مكفوف	فاعلات	.....	( — — — — )
4	مشكول	فَعْلَاتُ	.....	( — — — — )
5	محدوف	فاعلا	فاعلين	(— — —)
6	مقصور	فاعلات	فاعلان	(— — — —)
7	مخبون مقصور	فَعْلَاتُ	فَعْلَانْ	(— — — —)
8	ابقر	فاعِلْ	فَعْلِنْ	(— —)
9	مشعث	فالان or فاعاتن	مفعولن	(— — —)
10	محدوف مخبون	فَعْلَا	فَعْلِنْ	(— — —)

رکن سالم . Eighth Foot.

(— — — —) . مفعولات

	Names of imperfect feet.	Imperfect feet.	Usual substi- tutes.	Symbols.
1	مخبون	مَعُولَاتُ	مَفَاعِيلُ	(— — — —)
2	مخبون موقوف	مَعُولَاتُ	مَفَاعِيلُ	(— — — —)
3	مطوي	مَفْعَلَاتُ	فَاعِلَاتُ	(— — — —)
4	مطوي موقوف	مَفْعَلَاتُ	فَاعِلَاتُ	(— — — —)
5	مخبول	مَعَلَاتُ	فُعَلَاتُ	(— — — —)
6	مخبول موقوف	مَعَلَاتُ	فُعَلَاتُ	(— — — —)
7	موقوف	مَفْعُولَاتُ	مَفْعُولَانِ	(— — — —)
8	مكسوف	مَفْعُولَا	مَفْعُولِنِ	(— — — —)
9	مطوي مكسوف	مَفْعَلَا	فَاعِلِنِ	(— — — —)
10	مخبون مكسوف	مَعُولَا	فَعُولِنِ	(— — — —)
11	اصلم	مَفْعُو	فُعَلِنِ	(— — — —)
12	مرفوع	عُولَاتُ	مَفْعُول	(— — — —)

81. From a practical point of view remembering the *names* of all the preceding *deviations* and *defects* is of no great consequence in the study of the Persian prosody. A single careful perusal of them will enable students to understand well the way in which a perfect foot loses its original form. They should only know how a foot is affected by an *ellat* or a *zehāf* or both, and what word is substituted for the imperfect and unusual form left after the suppression, elision, &c., of a letter or letters. A thorough knowledge of the various forms of the imperfect feet is absolutely requisite for the scan-sion of a verse.

82. The following are the standard feet necessary for composing a distich in each of the nineteen perfect metres:—

- | | | | | |
|------|------------------------|---------|---------------------|-----------------|
| (1) | A distich in the metre | *طويل | requires four times | فعولن-مفاعيلن |
| (2) | " | " مد يد | " " | فاعلاتن-فاعلن |
| (3) | " | " بسيط | " " | مستفعلن-فاعلن |
| (4) | " | " وافر | " eight times | مفاعلاتن |
| (5) | " | " كامل | " " | مقفعلن |
| (6) | " | " مزج | " " | مفاعيلن |
| (7) | " | " رجز | " " | مستفعلن |
| (8) | " | " رمل | " " | فاعلاتن |
| (9) | " | " سريع | " two times | مستفعلن-مستفعلن |
| | | | | مفعولات |
| (10) | " | " منسرح | " four times | مستفعلن-مفعولات |

* A distich in the metre طويل, for instance, will contain the following feet:—

فعولن مفاعيلن فعولن مفاعيلن. فعولن مفاعيلن فعولن مفاعيلن

- (11) A distich in the metre خفيف requires two times فاعلاتن - مستفععلن
- فاعلاتن
- (12) " " مضارع " four times مفاعلاتن - فاعلاتن
- (13) " " مقتضب " " مفعولات - مستفععلن
- (14) " " مجتث " " مستفععلن - فاعلاتن
- (15) " " متقارب " eight times فعولن
- (16) " " مقدارك " " فاعلن
- (17) " " قريب " two times مفاعيلن - مفاعيلن
- فاعلاتن
- (18) " " جديد " " فاعلاتن - فاعلاتن
مستفععلن
- (19) " " مشاكلك " " فاعلاتن - مفاعيلن
مفاعيلن

We conclude from the above standard measures that a hemistich in Persian consists of neither less than three nor more than four feet ; hence a couplet is either مثنوى Mosamman, (Octameter) or مسدس Mosaddas, (Hexameter).

Students should bear in mind that many of the preceding standard measures have fallen into disuse, and are seldom employed practically in composing verses. Their variations are generally used in their place.

83. The sixteen metres used in Arabic are divided by the inventor into five groups, each of which he has arranged in a diagram of circles (دائرة). From the diagrams, it is quite evident that all the metres contained in a group bear resemblance to one another in point of the number and the arrangement of the elements of which they are composed. They

This diagram is called *مختلن* "disagreeing," because the different feet therein have each an unequal number of letters; one foot consisting of five, and the other of seven letters. In the circle A are written the two feet *فعلون* - *مفاعيلن* twice. The aggregate number of elements contained in these four feet is ten.

First, if we begin reading from *فعلون*, element¹ and end with *لن*, element¹⁰, we get the first metre *طويل*.

Circle A.

(فعلون) (مفاعيلن) (فعلون) (مفاعيلن)
(2 1) (5 4 3) (7 6) (10 9 8)

These four feet constitute a hemistich in *طويل*.

Secondly, instead of beginning from element¹ if we begin from *لن*, element² and end at *فعلون*, element¹, we get the four feet—

Circle A.

(لن عفا عي) (لن فعلون) (لن مفاعيلن) (لن فعلون)
(4 3 2) (6 5) (9 8 7) (1 10)

But as these feet are unknown to us, we shall substitute for each of these elements the corresponding elements given in the circle B. Let us put down each of the substitutes under each of the elements.

Circle A.

(لن مفاعيلن عي) (لن فعلون) (لن مفاعيلن عي) (لن فعلون)
(4 3 2) (6 5) (9 8 7) (1 10)

Circle B.

(فا علا تن) (فا علن) (فا علا تن) (فا علن)
(3 2 1) (5 4) (8 7 6) (10 9)

This second reading enables us to deduce from the metre *طويل* of the circle A, the second metre *مدید* of the circle B, because the feet *فاعلاتن-فاعلاتن* belong to a hemistich in *مدید*.

Thirdly, if we commence reading from *عي*, element⁴ and conclude it at *مفا*, element³, we get the following feet:—

Circle A.

(*عي* *لن* *فعو*) (*لن* *مفا*) (*عي* *لن* *فعو*) (*لن* *مفا*)
 (6 5 4) (8 7) (1 10 9) (3 2)

But as these too are unknown, we shall substitute those corresponding elements in the circle C for each of the elements of these unknown feet.

Circle A.

(*عي* *لن* *فعو*) (*لن* *مفا*) (*عي* *لن* *فعو*) (*لن* *مفا*)
 (6 5 4) (8 7) (1 10 9) (3 2)

Circle C.

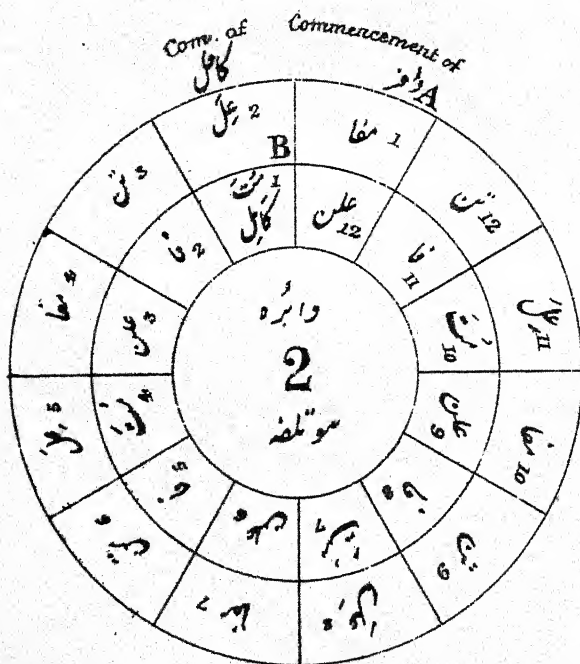
(*مس* *تف* *علن*) (*فا* *علن*) (*مس* *تف* *علن*) (*فا* *علن*)
 (3 2 1) (5 4) (8 7 6) (10 9)

This third mode of reading enables us to deduce the third metre *بسيط* of the circle C, from the metre *طويل* of the circle A, since the four feet *مستفعلن* - *فاعلاتن* - *مستفعلن* - *فاعلاتن* constitute a hemistich in *بسيط*.

Thus we see that all these three metres are one and the same, since the elements of which they are composed are not different. The difference lies

only in the order, and not in the variety of the elements. The feet of one differ from those of the other as the order of the elements in one differs from the order of the elements in the other; and the name of one metre differs from that of the other as the feet of one differ from those of the other.

(2) The second group comprehends two metres—**کامل** and **وافر**—



This second diagram is called *موتلفر* "agreeing," because all its feet have an equal number of letters; each consisting of seven letters. It has three circles, the innermost bearing the name and the two outer containing the two metres. In the circle A is written *مفأعلتن* four times. The aggregate number of the elements of the four feet is twelve.

First, if we begin reading from *مفا*, element¹ and end at *تن*, element¹², we get—

Circle A.

مفا عل تن	مفا عل تن	مفا عل تن	مفا عل تن
12 11 10	9 8 7	6 5 4	3 2 1

This is the measure of a hemistich in *وأنر*

Secondly, if we commence reading from *عل*, element² and end at *مفا*, element¹, we get—

Circle A.

عل تن مفا	عل تن مفا	عل تن مفا	عل تن مفا
1 12 11	10 9 8	7 6 5	4 3 2

As we are not familiar with these feet, we shall substitute for each of their elements those given in the second circle B, which exactly correspond with them; as

Circle A.

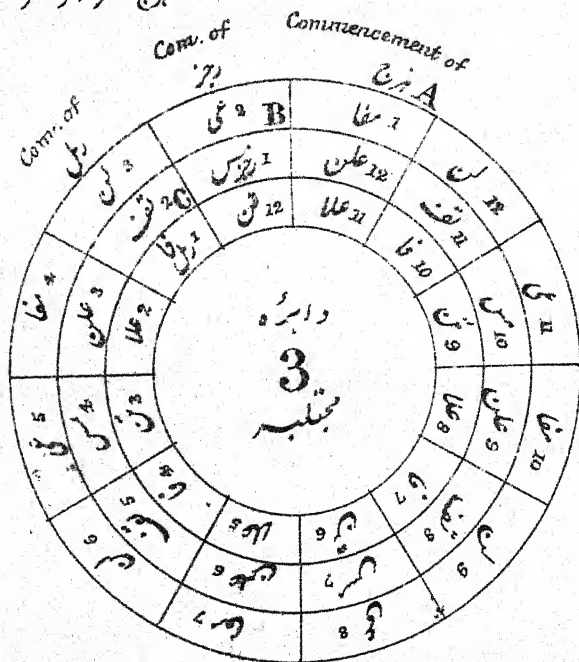
عل تن مفا	عل تن مفا	عل تن مفا	عل تن مفا
1 12 11	10 9 8	7 6 5	4 3 2

Circle B.

مَتْ فَا عَلَن	مَتْ فَا عَلَن	مَتْ فَا عَلَن	مَتْ فَا عَلَن
12 11 10	9 8 7	6 5 4	3 2 1

This second reading provides us with the second metre of the circle B deduced from the metre *وافر* of the circle A. This metre is *كامل* since four *متفاعلين* are peculiar to *كامل* only.

(3) The third group comprehends three metres *هزج - رجز - رمل*



The third diagram consists of four circles, the innermost containing the name of the diagram, and the three outer the three metres. It is called *مجتلب* "carried out," because its feet are "carried out" (taken) from the first diagram of circles. In the circle A is written *مفاعيلن* four times. The aggregate number of the elements contained in these four feet is twelve.

First, if we read from *مفاعيلن*, element¹ and stop at *لن*, element¹², we get—

Circle A.

(مفاعيلن) (مفاعيلن) (مفاعيلن) (مفاعيلن)
 (12 11 10) (9 8 7) (6 5 4) (3 2 1)

These feet constitute the measure of a hemistich in the metre *زج*.

Secondly, if we read from *عيلن*, element² and stop at *مفاعيلن*, element¹, we get the following four feet:—

Circle A.

(عيلن مفاعيلن) (عيلن مفاعيلن) (عيلن مفاعيلن) (عيلن مفاعيلن)
 (1 12 11) (10 9 8) (7 6 5) (4 3 2)

For these we substitute those elements given in the second circle B, which exactly correspond to them:—

Circle A.

(عيلن مفاعيلن) (عيلن مفاعيلن) (عيلن مفاعيلن) (عيلن مفاعيلن)
 (1 12 11) (10 9 8) (7 6 5) (4 3 2)

Circle B.

(مفاعيلن عيلن) (مفاعيلن عيلن) (مفاعيلن عيلن) (مفاعيلن عيلن)
 (12 11 10) (9 8 7) (6 5 4) (3 2 1)

This reading then gives us the second metre of the circle B derived from the metre *جز* of the circle A. This is *جز*, since the four feet *مستفعِل - مستفعِل - مستفعِل - مستفعِل* belong to *جز* only.

Thirdly, if we read from *لن*, element³ and stop at *سي*, element², we get—

Circle A.

(*لن* *مفا عي*) (*لن* *مفا عي*) (*لن* *مفا عي*) (*لن* *مفا عي*)
 (2 1 12) (11 10 9) (8 7 6) (5 4 3)

For these we substitute the corresponding elements given in the circle C:—

Circle A.

(*لن* *مفا عي*) (*لن* *مفا عي*) (*لن* *مفا عي*) (*لن* *مفا عي*)
 (2 1 12) (11 10 9) (8 7 6) (5 4 3)

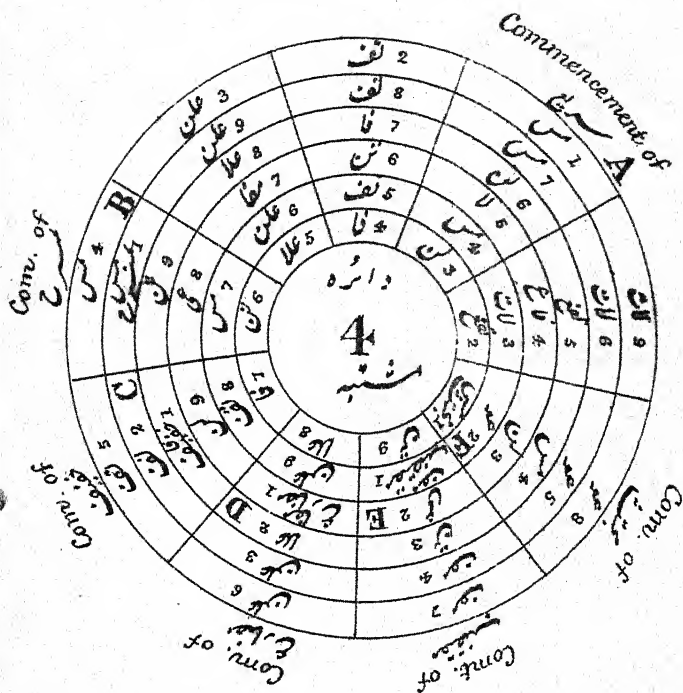
Circle C.

(*فاعلا تن*) (*فاعلا تن*) (*فاعلا تن*) (*فاعلا تن*)
 (12 11 10) (9 8 7) (6 5 4) (3 2 1)

The last reading enables us to deduce the third metre *رمل* of the circle C from the metre *جز* of the circle A, since the four feet *فاعلا تن - فاعلا تن - فاعلا تن - فاعلا تن* form the measure of a hemistich in the metre *رمل* only.

(4) The fourth group comprehends six metres—

سريع - منسرح - خفيف - مضارع - مقضب - مجتث



The fourth diagram is made up of seven circles, the innermost bearing the name of the diagram, and the six outer containing the six metres. It is called "ambiguous," on account of the ambiguous nature of the elements of its feet. We know, for instance, that the elements of which *مشتبه* is composed are *تف* and *علن*; but in this diagram it is also regarded as composed of *تفع* and *لن*.

In like manner, the elements of فاعلاتن are تن - فا - علا - تن; but the foot is, in this diagram, regarded as composed of تن - لا - تن. As the first and the third of the six metres contained in this diagram are hexameter, and the rest octameter, the measures of the four, for the sake of uniformity, are also given in hexameter.

In the circle A are written three feet مستعلنين having nine elements in all.

First, if we commence reading from مس, element¹ and conclude at لات, element⁹, we get the following three feet:—

Circle A.

(مس تف علن) (مس تف علن) (مس تف علن)
(3 2 1) (6 5 4) (9 8 7)

These three feet form the measure of a hemistich in the metre سريع

Secondly, if we read from مس, element⁴ and stop at علن, element³, we get—

Circle A.

(مس تف علن) (مس تف علن) (مس تف علن)
(3 2 1) (9 8 7) (6 5 4)

The elements of these feet are the same as those given in the circle B. This reading, then, gives us the second metre منسرح of the circle B, deduced from the metre سريع of the circle A. The said

three feet belong to a hemistich in *هنا meter*.

Thirdly, if we begin reading from *تف*, element⁵ and end at *مس*, element³, we get the following three feet:—

Circle A.

(*تف* *علن* *مس*) (*عو* *لات* *مس*) (*تف* *علن* *مف*)
 (4 3 2) (1 9 8) (7 6 5)

For these we substitute those corresponding elements given in the circle C:—

Circle A.

(*تف* *علن* *مس*) (*عو* *لات* *مس*) (*تف* *علن* *مف*)
 (4 3 2) (1 9 8) (7 6 5)

Circle C.

(*فا* *علا* *تن*) (*مس* *تفع* *لن*) (*فا* *علا* *تن*)
 (9 8 7) (6 5 4) (3 2 1)

This reading enables us to deduce the third metre *خفيف* of the circle C from the metre *سريع* of the first circle A, since the last three feet form the measure of a hemistich in *خفيف*.

Fourthly, if we read from *علن*, element⁶ and stop at *تف*, element⁵, we get—

Circle A.

(*علن* *مف* *عو*) (*لات* *مس* *تف*) (*علن* *مس* *تف*)
 (8 7 6) (2 1 9) (5 4 3)

For these we substitute those corresponding elements given in the circle D:—

Circle A.

(*علن* *مف* *عو*) (*لات* *مس* *تف*) (*علن* *مس* *تف*)
 (8 7 6) (2 1 9) (5 4 3)

Circle D.

(مفا عي لن) (فاع لا تن) (مفا عي لن)
 (9 8 7) (6 5 4) (3 2 1)

This is the fourth metre مضارع deduced from the metre سريع of the circle A, since the last three feet form the measure of a hemistich in مضارع hexameter.

Fifthly, if we read from مف, element⁷ and stop at علن, element⁶, we get the following three feet:—

Circle A.

(مف عولات) (مسي تف علن) (مسي تف علن)
 (9 8 7) (3 2 1) (6 5 4)

The elements of these feet are the same as those given in the circle E. This reading, then, gives us the fifth metre متشعب of the circle E, derived from the metre سريع of the circle A. The said three feet form the measure of a hemistich in the metre متشعب hexameter.

Sixthly, if we read from عو, element³ and stop at مف, element⁷, we get—

Circle A.

(عولات مسي) (تف علن مسي) (تف علن مف)
 (1 9 8) (4 3 2) (7 6 5)

For these we can substitute those corresponding elements written in the circle F:—

Circle A.

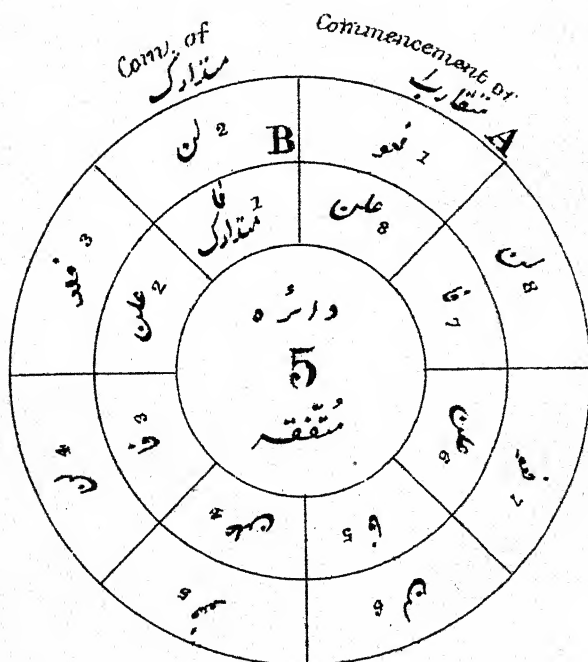
(عولات مسي) (تف علن مسي) (تف علن مف)
 (1 9 8) (4 3 2) (7 6 5)

Circle F.

(مسي تفع لن) (فاع لا تن) (فاع لا تن)
 (3 2 1) (6 5 4) (9 8 7)

This is the sixth metre **مجتث** deduced from the metre **سريع** of the first circle A, because the last three feet form the measure of a hemistich in **مجتث hexameter**.

(5) The fifth and the last group comprehends two metres, **مستدرك** and **مستقارب**.



The fifth diagram consists of three circles, the innermost bearing, as usual, the name and the two outer containing the two metres. It is called مستنقر "corresponding," because its feet correspond with each other in length. In the circle A is written فَعُولٌ four times. These four feet have eight elements in all.

First, if we read from فَعُولٌ, element¹ and stop at لٌ, element⁸, we get—

Circle A.

(فَعُولٌ) (فَعُولٌ) (فَعُولٌ) (فَعُولٌ)
 (8 7) (6 5) (4 3) (2 1)

These feet form the measure of a hemistich in مستنقر.

Secondly, if we read from لٌ, element² and stop at فَعُولٌ, element¹, we get—

Circle A.

(لٌ فَعُولٌ) (لٌ فَعُولٌ) (لٌ فَعُولٌ) (لٌ فَعُولٌ)
 (1 8) (7 6) (5 4) (3 2)

For these we substitute those corresponding elements written in the circle B:—

Circle A.

(لٌ فَعُولٌ) (لٌ فَعُولٌ) (لٌ فَعُولٌ) (لٌ فَعُولٌ)
 (1 8) (7 6) (5 4) (3 2)

Circle B.

(فَا عَلِنٌ) (فَا عَلِنٌ) (فَا عَلِنٌ) (فَا عَلِنٌ)
 (8 7) (6 5) (4 3) (2 1)

This reading enables us to deduce the second metre **مستدرب** of the circle B from the metre **مستارب** of the Circle A, since the last four feet form the measure of a hemistich in the metre **مستدرب**.

تقطيع *. *Scansion of Verses.*

84. **تقطيع**, *scanning*, is dividing a verse into several parts to weigh them with those of the standard feet in which the verse is composed. Scansion of a Persian verse depends more on the sound and pronunciation of words or syllables than their writing. To name the metre of a verse and to scan it without putting it down on paper requires long practice, yet it is not difficult, as it is generally supposed by students, to scan a couplet in a mechanical way by putting down the syllabic symbols under each of the long or short syllables that are found in the couplet. After ascertaining the symbols it is easy to find out what syllables recur, and to divide them accordingly. The divisions being obtained, we are to apply a metrical foot to each of them. After becoming cognizant of the feet, the next and the last thing to consider is to name the metre that contains the number of feet obtained. With all these hints, this much can be said, however, that constant exercise is absolutely necessary before students shall be able to name the metre of a couplet in Persian off-hand. As an

* **تقطيع**, in its primary signification means 'cutting into pieces.'

then, four مستعلن, and as we know that the metre رجز only contains four مستعلن, we can, without any hesitation, say that the hemistich is composed in the metre رجز.

85. The following few anomalies in the formation of syllables in scansion are worth noticing, as knowledge of them will assist students in a great measure in scanning a verse.

In scansion we have to pay attention to the letters that are *pronounced or sounded*, though they may not be written, and not to those that are written but not sounded:—

(a) حرف مشدّد (a letter marked over by “tashdid”) is regarded as double and must be written twice while scanning in the abovementioned mechanical way; as تَجَسَّس - فَرَح - طَرَّة - تَمَتَّع are written, in scanning, as تَجَس سس - فَر رَح - طَر رة - تَم ت ت ع respectively.

(b) الف ممدودة (“prolonged *alef*”) is also considered double; as آباد - آة - آمد are written as آآ باد - آة - آآمد.

The “*alef*-e-mamdooda” in the middle of a hemistich, preceded by an unaccented letter, loses sometimes one *alef*.

الف مقصورة (“short *alef*”) in the middle of a hemistich, preceded by an unaccented letter, is generally omitted, and the unaccented letter is made

accented in its place; as *حسن ازان* — *عبر ازل* are written as *حسنزان* and *عبرزل* respectively.

(c) The letter *ن*, when it is unaccented and is preceded by any one of the long vowels *ا-و-ي*, is always omitted in scanning, except when it happens to be quite at the end of a hemistich: *گرد نکشان را* — *جهاندار* are written as *گرد نکشاران* — *جهاداران* respectively.

(d) The letter *و*, marked over by *amza* (usually written as *hamza*) is regarded as double; as *طاووس* — *کاووس* are written as *طاووس* — *کاووس* respectively.

The conjunctive *و*, when it retains its character of a long vowel, forms with the preceding unaccented letter a long syllable; but when it loses that character it is regarded as the short vowel *پیش*, sometimes accenting the preceding unaccented letter, and sometimes forming by itself a short syllable.

The letter *و* in *چو* or *همچو* is omitted in scanning, leaving *چ* accented by the primitive vowel *پیش*. *واواشمام ضمّه* in like manner, is omitted leaving the preceding letter accented by *پیش* as *تو-دو*, *خود-خوش* written in scanning as *تو-دو* — *خود-خوش* respectively.

خواست - خیش - خاب written as خواست - خویشت respectively.

(e) *هائي* *ماختتي*, the unsounded *ha* is omitted in scanning.

(f) The primitive vowel *zir*, which is used as showing relationship between two words forms, sometimes, with the preceding letter a long syllable, and sometimes a short one.

(g) The sign *amza* used as a mark of government or as a sign of singularity at the end of a word terminating in the obscure *z*, forms sometimes a short, and sometimes a long syllable.

(h) If in the middle of a hemistich two consecutive unaccented letters occur in a word, the first remains as it is, and the second is accented in scanning. But when three such unaccented letters come together in a word in the middle of a hemistich, the last is omitted, the second is accented, and the first is left as it is. A word containing three unaccented letters and coming at the end of a hemistich throws off the last letter only in scanning, while the two other remain as they are. The following scansion of a few verses will serve to illustrate the foregoing anomalies:—

۷۲ چند و صفت میکنم در حسن آزان زیبا تری
(Khosrow.)

هر چن دوصفت مي گنم در حسن ن زاي با ت ري
مس تف ع لن مس تف ع لن مس تف ع لن

چنان بردند عبر از دل که ترکان خوان یغمارا
(Häfez.)

چ نا بردن | د صب رز دل | ک تو کا خان | ن یغ ما را
م فاعی لن | م فاعی لن | م فاعی لن | م فاعی لن

ای چهره زیبای تو رشک بتان آذری
(Khosrow.)

ای چه رئی | زی بای تو | رش کی ب تا | نی ا ذری
مس تف ع لن | مس تف ع لن | مس تف ع لن | مس تف ع لن

بر او علم یک ذره پوشیده نیست
(Sa'adi.)

ب رو عل | م یک ذر | ر پوشی | د نی س
ف عو لن | ف عو لن | ف عو لن | ف عو لن

صحن بستان ذوق بخش و صاحب یاران خوش است
(Häfez.)

صح ن بس تا | ذوق بخش و | صح ب تی یا | را خ شست
فا ع لا تن | فا ع لا تن | فا ع لا تن | فا ع لا ن

چو آهنگ رفتن کند جان پاک
(Sa'adi.)

چ ا ا | گ رف تن | ک ند جا | ن پا ک
ف عو لن | ف عو لن | ف عو لن | ف عو لن

طاووس را بر نقش و نگار یکم هست خلق

(Sa'adi.)

طا	وو	س	را	ب	نق	ش	ن	گا	ری	ک	هس	ت	خل	ق
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
مف	عول	فا	ع	لا	ت	م	فا	عی	ل	فا	ع	لا	ن	ن

روشن از پر تو رویت نظری نیست کر نیست

(Häfez.)

رو	ش	نز	پر	ت	و	رویت	ن	ظ	ری	نی	س	ک	نی	س
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
فا	ع	لا	تن	فا	ع	لا	تن	فا	ع	لا	تن	فا	ع	لا

دلبر جانان من برد دل و جان من

(Häfez.)

دل	ب	ر	جا	نا	ن	من	بر	د	د	لو	جا	ن	من
—	—	—	—	—	—	—	—	—	—	—	—	—	—
مف	ت	ع	لن	فا	ع	لن	مف	ت	ع	لن	فا	ع	لن

The Metres and their Scansion.

86. We have already noticed that there are nineteen metres in all common to Persian and Arabic. Five of these that are peculiar to Arabic, and which are rarely used by good Persian poets, we shall notice very briefly, since they are of no great importance in the study of Persian prosody. The remaining fourteen we shall treat of as fully as possible, giving as many of their variations or imperfect forms as are made use of by poets of established reputation. We shall give, as far as possible, hemistichs or couplets from the works of standard authors illustrating such variations.

87. I.—بکر طویل *Taweel*.

Perfect: — فَعُوْلُنْ | مَنا عَمِلُنْ | فَعُوْلُنْ | مَنا عَمِلُنْ

زِبی بر جمال تو جہا نی تماشا نی
(*Shams'oddin Faquir.*)

زِبی بر | چ ما لی تو | چ ہا نی | ت ما شا نی

Imperfect Form.

فَعُوْلُنْ | مَنا عَمِلُنْ | فَعُوْلُنْ | مَنا عَمِلُنْ

شُغف آمد از بختم کر این دولت از کجا
(*Sa'adi.*)

ش گف تا | م دز بخ تم | ک ای دو | ل تزی جا

88. II.—بکر مدید *Madeed*.

Perfect: — فَا عِلَاتِنْ | فَا عِلَاتِنْ | فَا عِلَاتِنْ | فَا عِلَاتِنْ

دل ز ہجرت ای صنم خون خود را میخورد
(*Jāmi.*)

دل ز ہج رت | ای ص نم | خون خد را | می خ رد

89. III.—بکر بسیط *Baset*.

Perfect: — مُسْتَفْعِلُنْ | فَا عِلُنْ | مُسْتَفْعِلُنْ | فَا عِلُنْ

چون خار و خس روز و شب افتاده ام در رہت
(*Jāmi.*)

چو خار خس | روز شب | اف تا د ام | در ر ہت

Imperfect Form.

مستفعلن | فعلن | مستفعلن | فعلن

کبک اینچنین نرود سرو اینچنین نجمد
(Sa'adi.)

کب کی چ نی | ن ر ود | سرو ی چ نی | ن چ مد

90. IV. — بکر وافر. *Wäfer.*

Perfect.

مفا علتن | مفا علتن | مفا علتن | مفا علتن

بیا بنشین دمی ببرم من از غم تو بصدالم
ب یا ب ن شی | د می ب ب رم | م ن ز غ م تو ب صد ا ل م

91. V. — بکر کامل. *Kāmel.*

Perfect.

متفا علن | متفا علن | متفا علن | متفا علن

بصوبری قد دلکشی اگر ای صبا گذری کنی
(Jamāl'oddin Hosain.)

ب ص نوب ری ق د دل ک شی | ا گ ری ص با | گ ذری ک نی

Imperfect Form.

متفا علن | مستفعلن | متفا علن | مستفعلن

صنما خیالت را چر شد کر بضاند ارد الفتی
(Shams'oddin Faquir.)

ص ن ما خ یا | لت را چ شد | ک ب مان دا | رد ا ل ف تی

92. VI.—بکر ٻج Hazaj.

Perfect. مفا عیلن | مفا عیلن | مفا عیلن | مفا عیلن

بمی سجادہ رنگین کن گرت پیر مغان گوید

(Hāfez.)

ب می سجادہ | درن گی کن | گرت پی ری | مفا گوید

Imperfect Forms.

1. مفا عیلن | مفا عیلن | مفا عیلن | مفا عیلن

خوشست کامشب ای صنم خوریم می بیاد جم

(Qā'āni.)

خ شس ت کم | ش بی ص نم | خ ری م می | ب یا د جم

2. فاعیلن | مفا عیلن | فاعیلن | مفا عیلن

دیدن و زخود رفتن طرز آشنائیها

(Nāser 'Alī.)

دی د نو | ز خد رف تن | طرز آ | ش نا ئی ها

3. مفعول | مفا عیلن | مفعول | مفا عیلن

از نعل سمند او شکل مر نو پید ا

(Hāfez.)

از نعل | س من دی او | شک لی م | ه نو پی د ا

4. مفعول | مفا عیل | مفا عیل | مفا عیل
 or
 فَعُولُن | . | . | .

آن ترک پریچهره کر دوش از بر مارفت
 (Hāfez.)

ا ا تر ی | پ پی چه ر | ک دوش زب | و ما رف ت
 ای شایه قدسی کر کشد بند نقابت
 (Hāfez.)

ای شاه | د قدسی ی | ک شد بن ه | ن ق ا ب ت

5. مفا عیلن | مفا عیلن | مفا عیل or فَعُولُن
 غمش تادر دلم ماویل گرفتار است
 (Hāfez.)

غ م ش ت ا د ر | د ل م م ا و ی | گ ر ف ت س ت
 تعال الله چر دولت دارم امشب
 (Hāfez.)

ت ع ا ل ل ه | چ د و ل ت ه ا | ر م م ش ب

6. مفعول | مفا علن | مفا علین
 باد انش من بساخت دهر آری
 (Khāqāni.)

ب ا د ا ن | ش م ن ب س ا | خ د ه ر ا ی

7. مفعول | مفاعیل | مفاعیل
 تا کار کس آن نیست کر او خواهد
 (Anvari.)

تا کار | ک سا نی س | ی او خا ه

8. مفعول | مفاعیل | مفاعیل or فاعول
 حسن تو همیشه در فزون باد
 (Hāfez.)

حس نی ت | ه می ش در | ف زو باد

آن کس کر بدست جام دارد
 سلطان ی جم مدام دارد

(Hāfez.)

ا کس ی | ب دس ت جا | م د ارد

9. مفعول | فاعیل | مفاعیل or فاعول
 صد بارم بیش اگر کشی زار

صد بارم | بی ش گر | ی شی زا ر

ای زرین نعل آهین سم

(Anvari.)

ای زردی | نع ل ا | ه نی سم

NOTE.—The perfect metre رج is most generally employed in poetic composition; and of the imperfect

forms, Nos. 1, 3, 4, 5, 6, and 8 are in general use. The rest are more or less obsolete.

It will not be out of place to mention here that the Persian prosodians have given names to the imperfect forms from the names of the imperfect feet contained in them. As, for instance, the imperfect form No. 3 of the metre هزج is called مثنى اخرب *Mosamman*, because a distich in this form contains eight feet; and *Akhrab*, because one of its feet, viz., مفعول is called *Akhrab*. (*Vide* fourth table of the imperfect feet). Or the imperfect form No. 6 is called

مستدس , because a distich in this form has six feet; اخرب , because the first foot مفعول is named اخرب ; مقبوض , because the second foot مفاعيل is called مقبوض . As these names are of no consequence whatever, we can spare no space for them in this little volume.

93. VII. بكر رجز . *Rajaz*.

Perfect.— $\text{مستفعلن} \mid \text{مستفعلن} \mid \text{مستفعلن} \mid \text{مستفعلن}$

برخیز تا یکسو نهیم این دل ق ازرق فام را
(*Sa'adi*.)

$\text{برخي ز تا} \mid \text{یک سون هي} \mid \text{مي دل ق از} \mid \text{رق فام را}$

Imperfect Forms.

1. $\text{مفتعلن} \mid \text{مفتعلن} \mid \text{مفتعلن} \mid \text{مفتعلن}$

مردۀ بدم زنده شدم گریز بدم خنده شدم

(*Jalāl'oddin Roomi.*)

مرد بدم | زن د ش دم | گری ب دم | خن د ش دم

مفتعلن | مفاعلن | مفتعلن | مفاعلن or مفعولن 2.

عیسی خورد را کند تابش ماه دایگی

(*Khāqāni.*)

عی س ی خر | د ر ا ک ند | تا ب ش ما | د ا ی ی گی

سرو ندانمت کمر او نیست بدین رعنائی

(*Jāmi.*)

سرو ن دا | ن مت ک او | نی س ب دی | رع نا ئی

NOTE.—The perfect metre *Rajaz* is most frequently used by Persian poets, and next to that the imperfect form No. 2 is also in common use.

94. VIII. بحر رمل. *Ramāl.*

Perfect.—فاعلاتن | فاعلاتن | فاعلاتن | فاعلاتن

گرکشی ور جرم بخششی روی و سر بر آستانم

(*Sa'adi.*)

گوک شی ور | جرم بخ شی | روی سر بر | اس تانم

Imperfect Forms.

1. فاعلاتن | فاعلاتن | فاعلاتن | فاعلاتن
or
فاعلاتن

عشق و درویشی و انگشت نمائی و ملامت
 بهر سهلست و تکمیل نکنم بار جدائی
 (Sa'adi.)

عشق در وی	شی ان گش	تن مائی	وم لا مت
م سرلس	ت حم مل	ن ک نم با	ر ج دائی

فا علا تن	فا علا تن	فا علا تن	2. فا علا ن
or			فا علن

شومدینر علم را در جوی پس در وی خرام
 تا کی آخر خویش را چون حلقه بر در داشتن
 (Hakim Sanā'ee.)

شوم دی نه	علم را در	جوی پس در	وی خ رام
تا ک با خر	خی ش را چو	حلق بر در	داش تن

فا علا تن	فعلا تن	فعلا تن	3. فعلا ن
			or فعلا ن
			or فعلا ن
			or فعلا ن

دوش دیدم که ملایک در میخانه زدند
(Hāfez.)

دوش دی دم | ک م لایک | در می خا | ن زدند
من اگر کامروا گشتم و خوشدل چه عجب
(Hāfez.)

من اگر کا | م ر وا گش | ت م خش دل | چ ع جب
دوش وقت سحر از غصه نجاتم دادند
(Hāfez.)

دوش وق نی | س ح رز غص | ص ن جا تم | دا دن د
این همه شهید و شکر کز ساختم میریزد
(Hāfez.)

ای ه مه شه | د ش کو کز | س خ نم می | ری زد

4.	فعلا ن ن	فعلا تن ن	فعلا تن ن	فعلا تن ن
or	فعلن ن			
or	فعلا ن ن			
or	فعلن ن			

اگرم زار بکشتن دهد آن یار عزیز
(Sa'adi.)

اگ رم زا | ر ب کش تن | ده دا یا | ر ع زی زد

چہ مبارک سحری بود چہ فرخنده شہی

(Hāfez.)

چ م ب ا ر ی | س ح ر ی بو | د چ فر خ ن | د ش بی

چو من از عشق رخس بیخود و حیران گشتم

خبر از واقعه لات و مناتم دادند

(Hāfez.)

چ م ن ز ع ش | ق ر خ ش بی | خ د ح ی را | گ ش نم

خ ب ر ز وا | ق ع ئی لا | ت م نا تم | دا د ن د

5. فعلا تن | فاعلا تن | فعلا تن | فاعلا تن

نر با شتر بر سوارم نر چو اشتر زیر بارم

(Sa'adi.)

ن ب ا ش نر | بوس وا رم | ن چ ا ش نر | زی ر با رم

6. فعلا ت | فاعلا تن | فعلا ت | فاعلا تن

بخدا کر گر بمیرم کر دل از تو بر نگیرم

(Sa'adi.)

پ خ دا ک | گر پ می رم | ک د ل ز ت | بر ن گی رم

7. فاعلا تن | فاعلا تن | فاعلا ن or فاعلن

هر کجا سلطان عشق آمد نماند

قوت بازوی تقوی را ماحل

(Sa'adi.)

مدن مان	طان عش قا	هرک جا سل
— — —	— — —	— — —
رام حل	زوی نق وی	قو و نی با
— — —	— — —	— — —

8. فعلا ن	فعلا تن	فاعلا تن
— — —	— — —	— — —
or فعلن		or فعلا تن
— — —		— — —
or فعلا ن		
— — —		
or فعلن		
— — —		

گوش دل رفتن باواز سماع
(Sa'adi.)

زس ماع	ت پ ا وا	گوش دل رف
— — —	— — —	— — —

من ازین جا بسلامت نروم
(Sa'adi.)

ن ر روم	ب م لا مت	م ن زی جا
— — —	— — —	— — —

گر بعقلم سخن میگویند
بیم آنست کردیوانر شوم
(Sa'adi.)

گو ین د	س خ نی می	گو ب عق لم
— — —	— — —	— — —
ن ش روم	ت ک دی وا	بی م ا نس
— — —	— — —	— — —

سعد يا گنت بخوابم بيني

(Sa'adi.)

سَعَدِ يَا گَنْتَ | تَبْ خَا بَمِ | بِي نِي

NOTE.—Of the above imperfect forms Nos. 2, 3, 4, 6, 7, and 8 are most generally employed in poetry.

95. IX. بَکَرِ سَرِيعِ. Saree.

Perfect.—مُسْتَفْعِلِنَ | مُسْتَفْعِلِنَ | مَفْعُولَاتِ

NOTE.—Persian poets have never composed any poem in the perfect form of the metre سَرِيعِ. All of them have used its imperfect forms.

Imperfect Forms.

1. مُسْتَفْعِلِنَ or فَاْعِلَانِ | مُفْتَعِلِنَ | مُفْتَعِلِنَ
or فَعْلَانِ

فَهِمِ سَاخَنِ تَا نَكُنْدِ مُسْتَمْعِ

قَوْتِ طَبْعِ اَز مَتَكَمِ مَحْجُوِي

(Sa'adi.)

فَهِمِ سَاخَنِ | تَا نَكُنْدِ | مُسْتَمْعِ
قَوْتِ طَبْعِ | اَز مَتَكَمِ | مَحْجُوِي

دَوَاتِ اِگَرِ دَوَاتِ جَمَشِيْدِ يَسْتِ

مَوْتِ مَفِيْدِ آيَتِ نُوْمِيْدِ يَسْتِ

دَوَلِ تَغْرِ | دَوَلِ تَجْمِ | شِي دِي سِ

برگ درختان سبز در نظر هوشیار
 هر ورقی دفتر است معرفت کردگار
 (Sa'adi.)

برگ درخت | تا ن سب ز | در ن ظ ری | هوش یار
 — — — — —

گوش دلم بر در است تا کر رساند خبر
 (Sa'adi.)

گوش دلم | بود رس ت | تا کر سا | ند خ بو
 — — — — —

2. مفتعلن | فاعلن | مفتعلن | فاعلن
 — — — — —
 or فاعلن
 — — — — —

هرچر رود بر سرم چون تو پسندی رواست
 (Sa'adi.)

هرچر رود | بر سرم | چو ت پ سن | دی ر واس
 — — — — —

دلبر جانان من بود دل و جان من
 (Häfez.)

دل بر جا | تا ن من | بود د لو | جان من
 — — — — —

3. مفتعلن | فاعلات | مفتعلن | فاع or فع
 — — — — —

صبر و ظفر هر دو دوستان قدیمند. . . بر اثر صبر نوبت ظفر آید
(Hāfez.)

ص	ب	ر	ظ	ف	ر	د	و	س	ت	ا	ن	ق	د	ی	م	ن
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
ب	و	ا	ث	ر	ی	ص	ب	ر	ن	و	ب	ق	ی	ظ	ف	ر
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

97. XI.—بکر خفیف. *Khafeef*.

Perfect.— ف ا ع ل ا ت ن | م س ت ف ع ل ن | ف ا ع ل ا ت ن
— — — — — | — — — — — | — — — — —

NOTE.—The perfect form of *Khafeef* is entirely out of use. Its imperfect forms are employed in its place.

Imperfect Forms.

1. ف ا ع ل ا ت ن | م ث ا ع ل ن | ف ع ل ا ت ن
— — — — — | — — — — — | — — — — —

سبز چا نو دمیده یار نیامد

(Jāmi.)

س ب ز چ ا نو | د م ی د ی ا | ر ن ی ا م د
— — — — — | — — — — — | — — — — —

2. ف ا ع ل ا ت ن | م ث ا ع ل ن | ف ع ل ا ن
— — — — — | — — — — — | — — — — —
or ف ع ل ا ن
— — — — —
or ف ع ل ن
— — — — —
or ف ع ل ن
— — — — —

صوفیان درد می دو عید کنند
 عنکبوتان مگس قدید کنند

(Hakim Sanā'ee.)

صوف یا در | د می د عی | د ک ن ن د
 — — — — — | — — — — — | — — — — —

هم نپی را وصی وهم داماد

(Hakim Sanā'ee.)

هم ن بی را | و می و هم | د ا م ا د
 — — — — — | — — — — — | — — — — —

شاه سنجگر کر کمترین خدمش
 در جهان پادشاه نشان باشد

(Anvari.)

شاه من جو | ک کم ت ری | خ د مش
 — — — — — | — — — — — | — — — — —
 در ج پا | د شه ن شا | با شد
 — — — — — | — — — — — | — — — — —

3. فعلا ن | مفاعیلن | فعلا تن
 — — — — — | — — — — — | — — — — —
 or فعْلُنْ
 — — — — —
 or فعْلَانْ
 — — — — —
 or فعْلُنْ
 — — — — —

در میخانه بستر اند دگر

(Hāfez.)

د ر می خا | ن بس ت ان | د د گر
 — — — — — | — — — — — | — — — — —

تو و طوبی و ما و قامت یار

(Häfez.)

ت و ط و بی | و ما و قا | م ت ی ا ر

نکند دوست زینهار از دوست

(Sa'adi.)

ن ک ند دو | س زی ن ها | ر ز د و س

نر فراوان نر اندکی باشد : یکی اندریکی یکی باشد

(Hakim Sanāee.)

ن ف را وا | ن ا ن د کی | با شد

NOTE.—The first of the imperfect forms is not so common as the last two.

98. XII.—بکر مضارع. *Mozāre*.

Per- | مفا عیلن | فاعلا تن | مفا عیلن | فاعلا تن | مفا عیلن
fect. | — — — — — | — — — — — | — — — — — | — — — — —

NOTE.—The perfect form of *Mozāre* is out of use.

Imperfect Forms.

1. مفعول | فاعلا تن | مفعول | فاعلا تن | مفعول | فاعلا تن

زان یار دلنوازم شکریست باشکایت

(Häfez.)

زا ی ا ر | دل ن وا زم | شک ری س | با ش ک ای ت

2. مفعول | فاعلات | مفاعيل | فاعلات
 or فاعلات

ساقی بیار باده کمر ماه صیام رفت

(Hāfez.)

ساقی ب | یار باد | کمر ماه ص | یام رفت

در بزم عیش یکد و قدح درکش و برو

(Hāfez.)

در بزم | عیش یکد | قدح درکش | شوب رو

3. مفعول | فاعلات | مفاعیل

هم طبع او چو تیش خراشده

هم خوی او برنده چو منشارش

(Khāqāni.)

هم طبع | او چو تیش | خراشده

4. مفعول | مفاعیل | فاعلات

تا ملک جهانرا مدار باشد. فرمانده آن شهر یار باشد

(Anvari.)

تا ملک | چو یارم | دار باشد

5. مفعول مفا عيل | فا علا ن

کو آغف جم گو بیا ببین . بر تخت سلیمان راستین
(Anvari.)

کو ا ص | ف جم گو ب | یا ب بی ن

NOTE.—Of the imperfect forms of *Mozāre*, forms Nos. 1 and 2 are in general use.

99. XIII.—بکر مقتضب. *Moqtazab*.

Perfect.—مفعولات | مستفعلن | مفعولات | مستفعلن

NOTE.—The perfect form of *Moqtazab* is entirely unknown to the Persian poets.

Imperfect Forms.

1. فاعلات | مفتعلن | فاعلات | مفتعلن

بگذرای نسیم صبا صبا قدم بطرف چمن
بگ ذری ن | سی م ص | صب ح دم ب | طرف چ من

2. فاعلات | مفعولن | فاعلات | مفعولن

ای نگار سیمین بر بر اسیر خود بگر
ای ن گا ر | سی می بر | بر ا سی ر | خد بن گر

NOTE.—The said imperfect forms, too, are not common. In fact no form (perfect or imperfect) of this metre is employed by great poets in their works. Minor poets of little fame have composed a verse or two simply by way of illustration in their works on prosody.

100. XIV.—بکرمجست. *Mojtas*.

Perfect. | مستفعِلن | فا عِلا تَن | | مستفعِلن | فا عِلا تَن |
 — — — — — | — — — — — | — — — — — | — — — — —

NOTE.—The perfect form of *Mojtas* is entirely out of use.

Imperfect Forms.

1. | مفا عِلن | فعلا تَن | | مفا عِلن | فعلا تَن |
 — — — — — | — — — — — | — — — — — | — — — — —

درخت شد دم طاوس و باغ شد پر طوطی
 ز حلق بلبل باید گشود خون کبوتر

(*Selmān*.)

| د ر خ ت شد | د م طا و س | | س با غ شد | پ ر ط و ط ی |
 — — — — — | — — — — — | — — — — — | — — — — —

2. | مفا عِلن | فعلا تَن | | مفا عِلن | فعلا تَن |
 — — — — — | — — — — — | — — — — — | — — — — —

OR | فعِلن |
 — — — — —

OR | فعلا ن |
 — — — — —

OR | فعِلن |
 — — — — —

بگرد بر سرم اي آسياي دور زمان
(Sa'adi.)

ب گرد بر | س ر مي | س يا ي | دو ر ز ما ن
ندانمت کر چر گويم تو هر دو چشم مني
(Sa'adi.)

ن دان مت | ی چ گويم | ت هر د چش | م م ني
وفا کنيم و ملامت کشيم و خوش باشيم
کر در طريقت ما کافريست رنجيدن
(Hāfez.)

و فا ی ني | م م لا مت | ی شي م | خش | با شي م
ک در ط ري | ق ت ما | کا ف ري | س دن | جي دن

NOTE.—Of the two imperfect forms of *Mojtas* the form No. 2 is most generally employed.

101. XV.—بکرمستقارب. *Motaqareb*.

Perfect.—فعولن | فعولن | فعولن | فعولن

چو از نعمت حق شود بنده غافل
خداوند بروي بلائي فرستد
تو گوئي بلا نعمتي هست ديگر
کر عاقل ز بيمش خدا را پرستد

(Qā'āni.)

چ از نع | م ني حق | ش ود بن | د غا فل

Imperfect Forms.

1. فَعُولِن | فَعُولِن | فَعُولِن or فَعْل

میا زار موری کر دانه کش است
 کر جان دارد و جان شیرین خوش است
 سیاه اندرون باشد و سنگدل
 کر خواهد کر موری شود تنگدل

(Ferdowsi.)

مِیا زَا | رِ مَوْرِي | کِ دَا نَه | کِ شَس ت

سِیا هِن | دِ رَو با | شِ دَو سَن | مِ دَل

2. فَعْلِن | فَعْلِن | فَعْلِن | فَعْلِن
 or فَعْلَان

جانا چگویم شرح فراقت

(Häfez.)

جَا نَا | چِ گَوِیم | شَرَحِ | فِ رَا قَت

آئین تقوی ما نیز دانیم اما چه چاره باباخت گمراه

(Häfez.)

اِی نِ بَقِ دِی | مِا نِی | زِ دَا نِی | مِ

3. فَعْلِن | فَعْلِن | فَعْلِن | فَعْلِن

گرم بخوانی ورم برانی :- دل حزین را بجای جانمی
 گ ر م ب | خ ا ن ی | و ر م ب | د ل ح ز ی ن | ر ا ب ج ا ی ج ا ن ی

NOTE.—Of the imperfect forms of the metre *Motaqāreb* No. 1 is very common. Next to it in use is the perfect form.

102. XVI.—بکرمندارک. *Motudāreh.*

Perfect.—فاعِلن | فاعِلن | فاعِلن | فاعِلن
 ح س ن و ل ط ف ت ر ا ب ن د ش د م ه ر و م ه
 (Saiji.)

ح س ن | ل ط | ف ت | ر ا | ب ن | د ش د | م ه ر و م ه

Imperfect Forms.

1. فُعِلن | فُعِلن | فُعِلن | فُعِلن
 چ و ر خ ت ن ب و د گ ل با غ ا ر م
 (Selman-e-Savaji.)

چ و ر خ ت | ن ب و د | گ ل با | غ ا ر م

2. فُعِلن | فُعِلن | فُعِلن | فُعِلن

تا کی ما را در غم داری . تا کی آری بر من خواری
 (Jāmi.)

تا کی | ما را | در غم | د ا ر ی

3. فَعْلُنْ | فَعْلُنْ | فَعْلُنْ | فَعْلُنْ

در راه خدا قدمی نزدی .۰ بر لوح وفا رقمی نزدی
(Shah Bahai.)

د ر ر ا | ه خ د ا | ق د م ی | ن ذ ی

4. فاعِلُنْ | فاعِلُنْ | فاعِلُنْ | فاعِلُنْ

سنبل سیر بر سمن مزن .۰ لشکر حبش بر ختن مزن
(Jāmi.)

س ن ب ل ی | س ی ه | ب ر س م ن | م ز ن

5. فاعِلُنْ فِعُولُ | فاعِلُنْ فِعُولُ | فاعِلُنْ فِعُولُ | فاعِلُنْ فِعُولُ

* یار کی مر است رند و بذلر گو شوخ و دلربا خوب
و خوش سرشت

طره اش عمیر پیکرش حریر تار ضش بهار طلعتش
(Qa'ane.)

خوب خش | ش رس ت | یار کی | م ر اس | ر ن د ب ن | ل گو | شوخ دل | ر با

طو راش | ع بی ر | پی ک رش | ج ری ر | عار ضش | ب هار

طل ع تش | ب هشش ت

* This is an exception to the established rule that a distich in فاعِلُنْ requires eight times — In this couplet there are sixteen feet.

NOTE.—All the forms of the metre *Motadārek* are not very common.

103. XVII.—بکر قریب. *Qareeb*.

Perfect.—مفا عیلن | مفا عیلن | فا علا تن

NOTE.—No verse in the perfect *Qareeb* is to be found.

Imperfect Forms.

1. | مفا عیلن | مفا عیلن | فا علا تن

خداوند جهان بخش شاه عادل
شهنشاه جوان بخت رای کامل

(*Saifi.*)

خداوند | جها بخش | شاه عادل

2. | مفعول | مفا عیلن | فا علا تن

تا طبع رهی بر فرار باشد

(*Saifi.*)

تا طبع | رهی برق | رار باشد

NOTE.—Though the metre *Qareeb* is an invention of the Persians, it is very seldom used by them.

104. XVIII.—بکر جدید. *Jadeed*.

Perfect.—مستفعلن | فا علا تن | فا علا تن

NOTE.—No verse is to be found in the perfect *Jadeed*.

Imperfect Form.

فَعْلَا تَنْ | فَعْلَا تَنْ | مَنَا عِلَنْ

چَرِ قَدَتِ گَرِ چَرِ عَنُوبَرِ کَشَدِ سَرِی

نَبُودِ چُونِ قَدِ مَسْرُوتِ صَنُوبَرِی

(*Saifi*.)

چَقِ دَتِ گَرِ | چَقِ صِ نَوَبَرِ | کِ شَدِ سِ رِی

NOTE.—This metre, too, like the *Qareeb*, is seldom used.

105. XIX.—بَکَرِ مَشَاکَلِ. *Moshakel*.

Perfect.—فَا عِلَا تَنْ | مَنَا عِلَنْ | مَنَا عِلَنْ

NOTE.—No verse is found in the perfect *Moshakel*.

Imperfect Form.

فَا عِلَا تَنْ | مَنَا عِلَنْ | مَنَا عِلَنْ

یَا رَغَمِ شَدَدِ اَمِ دَرِ شَبِ دِیْکُورِ

زَانِ سَبَبِ کَمِ نَشَدِ رُوزِ مَکَنِ دُورِ

یَا رَغَمِ شَنْ | دَامِ دَرِشَنْ | بَدِیْ جُورِ

NOTE.—The metre *Moshakel* also, like *Qareeb* and *Jadeed*, is not in common use.

The Metres of Robāee رباعي.*

106. *Robāee* (Tetrastich) is the shortest of all the kinds of Persian poetry. It is an invention of the Persians, who seem to be very fond of it, because all their poets have tried their hands in this sort of composition. It consists, as the term itself indicates, of neither fewer nor more than four hemistichs, the first, the second, and the last of which have the same rhyme. The third hemistich may or may not rhyme with the rest.

Several writers on prosody have, in mistake, supposed *Rolāee* to be the same as *دوبیتی* (a quatrain) from the equal number of verses both these kinds of poems contain. *Rolāee* is a piece of poetry composed in one particular form of the metre *Hazaj*, viz., *منفومول - مناعلن - مناعيلن - فاع* or *فاع* which is the measure of the Arabic verse *لا حول ولا قوة الا بالله*. But *Do-baiti*, though it consists of four hemistichs, is never composed in the metre of *Robāee*. When the Arabs came to know of *Robāee*, they gave it an Arabic name, from the number of *baiti*s it contained, which is rendered into Persian as *دوبیتی*. But that piece of poetry which the Persians call *Do-baiti* is quite different from *Robāee*, because it is composed in every other metre but that of the *Robāee*. The following is an instance of *دوبیتی*.

* *رباعي* from *اربعه* four.

اگر آئي بجانست و انوازم . . و گرنائي ز بهجرا ننت گدازم
 بياد رد يکداري پردلم نر . . بميرم يا بسوزم يا بسازم
 (Bābā Taher.)

Students will soon find from the above instance that a *Do-baiti* resembles a *Robāee* in the rhyme and number of verses, but differs from it in metre.

The said particular form of the metre *Hazaj* in which the *Robāee* is composed is supposed by many to have twenty-three other species, all of which they have divided into two classes, each having twelve kinds. The twelve *Robāee* metres of the first class have مفعول for their first foot; and the twelve *Robāee* metres of the second class have مفعولين for their first foot.

107. CLASS I., beginning with مفعول.

1.	مفعول	مفا عِلن	مفا عيلن	فع
2.	مفعول	مفا عِلن	مفا عيلن	فاع
3.	مفعول	مفا عِلن	مفا عيل	فعل
4.	مفعول	مفا عِلن	مفا عيل	فعول
5.	مفعول	مفا عيلن	مفعولين	فع
6.	مفعول	مفا عيلن	مفعولين	فاع

7.	فعل	مفعول	مفاعيلن	مفعول
8.	فعل	مفعول	مفاعيلن	مفعول
9.	ففع	مفاعيلن	مفاعيل	مفعول
10.	فاع	مفاعيلن	مفاعيل	مفعول
11.	فعل	مفاعيل	مفاعيل	مفعول
12.	فعول	مفاعيل	مفاعيل	مفعول

108. CLASS II., beginning with. مفعولن

1.	ففع	مفاعيلن	فاعيلن	مفعولن
2.	فاع	مفاعيلن	فاعيلن	مفعولن
3.	فعل	مفاعيل	فاعيلن	مفعولن
4.	فعول	مفاعيل	فاعيلن	مفعولن
5.	ففع	مفعولن	مفعولن	مفعولن
6.	فاع	مفعولن	مفعولن	مفعولن
7.	فعل	مفعول	مفعولن	مفعولن

8.	فَعُول	مَفْعُول	مَفْعُولِيْن	مَفْعُولِيْن
9.	فَع	مَثَا عِيْلِيْن	مَفْعُول	مَفْعُولِيْن
10.	فَا ع	مَثَا عِيْلِيْن	مَفْعُول	مَفْعُولِيْن
11.	فَعِل	مَثَا عِيْلِيْن	مَفْعُول	مَفْعُولِيْن
12.	فَعُول	مَثَا عِيْلِيْن	مَفْعُول	مَفْعُولِيْن

109. On a careful examination of all the above *Robāee*-metres we find that they are of but one kind coming in different forms. None of them contains fewer than twenty and more than twenty-one letters. It is on account of the long or short syllables only that they seem to differ from one another. For instance, the form No. 1, Class I., viz:—

فَع	مَثَا عِيْلِيْن	مَثَا عِيْلِيْن	مَفْعُول
12	11 10 9 8	7 6 5 4	3 2 1

has got the eleventh syllable long; if we split it into two short syllables, we get—

نَفْع	مَثَا عِيْلِيْن	مَثَا عِيْلِيْن	مَفْعُول
13 12	11 10 9 8	7 6 5 4	3 2 1

But as we have no such form as نَفْع we use فَعِل instead. The form then will stand as—

فَعِل	مَثَا عِيْلِيْن	مَثَا عِيْلِيْن	مَفْعُول
13 12	11 10 9 8	7 6 5 4	3 2 1

This is the form No. 3, Class I.

Again, in the form No. 1, Class I., viz:—

فَع	مَفاعِلن	مَفاعِلن	مفعول
12	11 10 9 8	7 6 5 4	3 2 1

if we convert the syllables Nos. 6, 7, and 8, which are short, long, and short respectively, into two long syllables, we get—

فَع	فا عِلن	مَفاعِلنم	مفعول
11	10 9 8	7 6 5 4	3 2 1

But as there are no such forms as مَفاعِلنم and مَفاعِلن, فاعِلن and مفعول are used in their place. The form then will stand as—

مفعول مَفاعِلن مفعول فَع

This is the form No. 5, Class I.

From the above two instances students will be quite convinced that there is but one form, viz:—

مفعول مَفاعِلن مَفاعِلن فَع or فاع

peculiar to *Robāee*, though it often comes under twenty-four different veils. The following are a few instances of *Robāee*:—

رباعي

در دهر هرا نکر نیم نانی دارد
وز بهر نشست آستانی دارد
نرخادم کس بود نر مخدوم کسی
گوشاد بزی کر خوش جهانی دارد

(*Hakeem Khayyam.*)

د ر	ن ن ا ن ن ا	ن ن ا ن ن ا	د ر د ر
فع	مفاعیلین	مفاعیلین	مفعول

رباعي

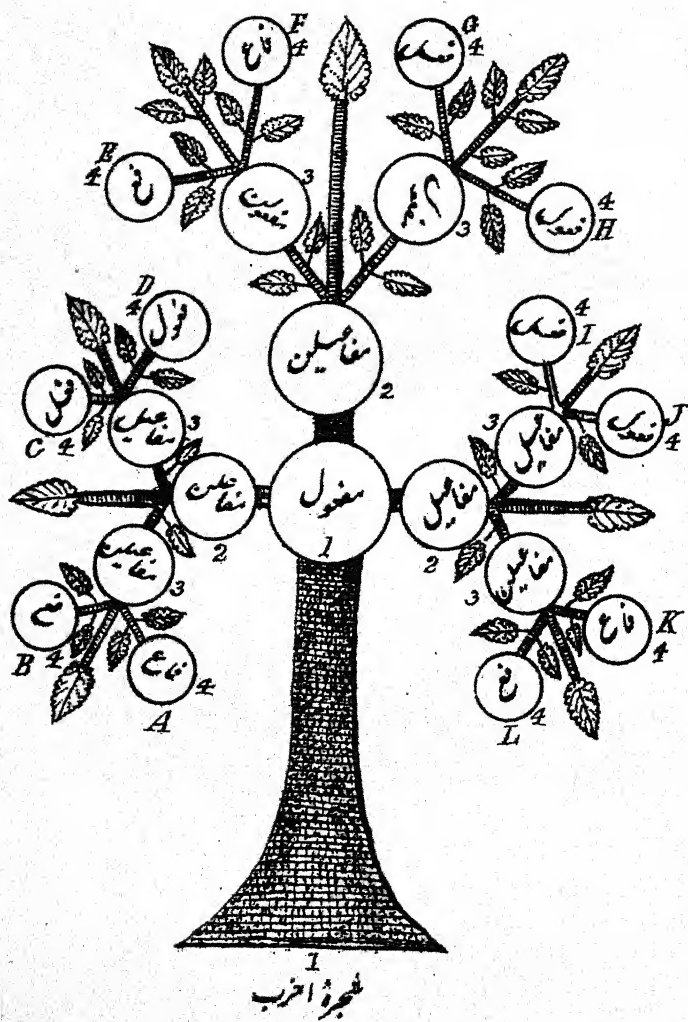
در عشق نر پیدا و نر پنهانم من
 چیزی عجبم نر جسم و نر جانم من
 في الجسم نر کافر نر مسلمانم من
 در هر چر نگاد میکنم آنم من

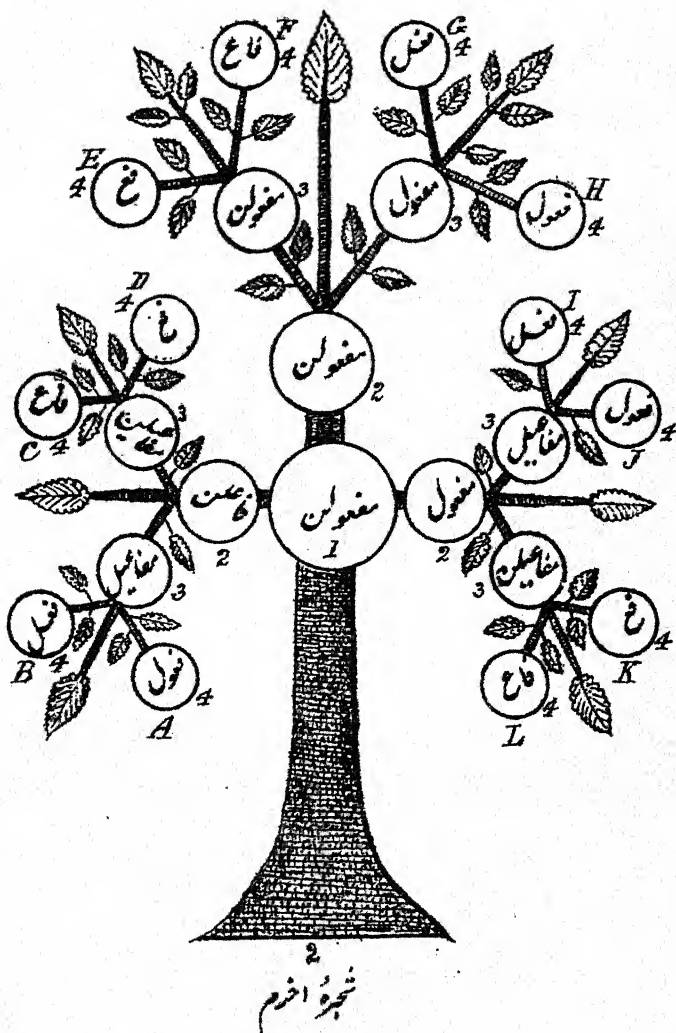
(Attār.)

گر ره بخدا جوئی در کام نخست
 نقش خودی از صفحت جان باید شست
 گمگشته ز تو گوهر مقصود و تو خود
 تا گم نشوی گم شده نتوانی جست

(Neshāt.)

110. Khāja Hasan Qattan, of Khorasan, has arranged all the species of the *Robāee*-metre in two trees (اشجار), each containing twelve kinds. One of the trees is called شجره اُخرَب, because the first foot of all the twelve kinds contained in it is مفعول which is called اُخرَب; the other is called شجره اُخرَم, because the first foot of all the twelve kinds comprised in it is مفعولن which is termed اُخرَم. As the trees are, in our opinion, sufficiently clear and explicit, we cannot decline space to them in this little work. With the view, therefore, of making the *Robāee*-metres more intelligible to our students, we give both the trees.





THE RHYME. * قافیر

111. The قافیر or rhyme consists of a certain number of letters which are repeated in different words at the end of every hemistich or distich in a poem.

Consonants of the قافیر.

112. روي *Rawi*, is that principal consonant, upon which the rhyme depends. There are eight other letters that are joined to *Rawi*, four before and four after it. This assertion then enables us to conclude that the *Qāfiya* in Persian never contains more than nine letters.

The four letters prefixed to *Rawi* are named ردف *Redf*, قید *Qaid*, تامیس *Ta'sis*, and دخیل *Dakheel*. The four letters affixed to *Rawi* are technically termed وصل *Wasl*, خروج *Khorooj*, مزید *Mazeel*, and نائره *Nāyara*.

113. *Redf* is the name given to the unaccented ی-و-ا coming immediately before *Rawi*.

بعد اصحاب حیدر کرار. گشت بردین مصطفی سالار
(Sa'nāee.)

هر چه آورد از عدم حق در وجود

جمله اعتادند پیشش در ساجود

(Attār.)

* قافیر is derived from تفویض 'to follow.'

گفت بنگام نماز آخر رسید

سوی مسجد زود سی باید دوید

(Jalāl'oddin Rumi.)

In the first couplet کرار and سالار are rhyming words, where the last ر is the *Rawi* letter and the الف preceding it is the *Redf*; in the second couplet وجود and سجود are rhyming words, where the last د is the *Rawi* letter and the و preceding it is the *Redf*; and in the third couplet رسید and دوید are rhyming words, where the last د is the *Rawi* letter and the ی preceding it is the *Redf*.

Sometimes an unaccented letter intervenes the *Redf* and the *Rawi* letters:—

چون بدریا میتوانی راه یافت

سوی یک شبم چرا باید شتافت

(Attār.)

کی کران گیرد ز رنج دوست دوست

رنج مغرودوستی اورا چو پوست

(Jalāl'oddin Rumi.)

وزیری که جاد من آیش بریخت

بفرسنگ باید ز مکرش گریخت

(Sa'adi.)

In the first couplet, ف intervenes ت the *Rawi* and ا the *Redf* of the rhyming words یافت and شتافت ; in the second, س intervenes ت the *Rawi* and و the *Redf* of the rhyming words دوست and پوست ; and in the last خ intervenes ت the *Rawi* and ي the *Redf* of the rhyming words گریخت and بریخت

In such cases the ا - و or ي is called the principal *Redf* (ردف اصلی), and the letter intervening is called the secondary *Redf* (ردف زائد).

114. *Qaid* is the name given to the unaccented letter, other than the three *Redf* letters, coming immediately before the *Rawi* letter:—

نر بر اوج ذاتش پرد مرغ و هم
نر در ذیل و عفش رسد دست فهم

(Sa'adi.)

In this distich و هم and فهم are the rhyming words, where م is the *Rawi* letter and ؤ the *Qaid* letter. Other instances of rhyming words having the *Qaid* letters are:—مهر and چهر and نصر and عصر and قهر and دست and مرد and سرد and ابر and صبر—شهر &c.

115. *Ta'sis* is the name given to the unaccented *alef* preceding the *Rawi* letter, between which and the *Rawi* there should be a *Dakheel*.

Dakheel is the name given to the accented letter coming between the *Rawi* and the *Ta'sis* letters;

ز نکتہ کر گنتم در وصف آن شمایل

ز کس شنید گفتا لله در قایل

(*Häfez.*)

In this couplet, *ل* is the *Rawi*, the *ی* accented by the vowel *zir* is the *Dakheel*, and the unaccented *alef* is the *Ta'sis*.

NOTE.—The *Ta'sis* letter *alef* and the *Redf* letter *alef* should not be confounded with each other. The difference between the two is that the *Ta'sis* letter *alef* is always followed by the *Dakheel* letter which is accented; while the *Redf* letter *alef* is always followed either by the *Rawi* or the secondary *Redf* which is always unaccented.

116. *Wasl* is the name given to the letter affixed to the *Rawi*.

چونست حال بستان ای باد نوبهاری

کز بلبلان بر آمد فریاد بیقراری

(*Sa'adi.*)

In the above distich the last *ی* is the *Wasl* affixed to *ر*, the *Rawi* letter of the two rhyming words *بهار* and *قرار*

117. *Khorooj* is the name given to the letter affixed to a *Wasl* :

مادر خلوت بروی شیر بر بستیم
از هر باز آمدیم و با تو نشستیم

(Sa'adi.)

In the above couplet the last م is the *Khorooj* affixed to ی the *Wasl* letter which is affixed to ت the *Rawi* letter of the rhyming words نشستیم and بستیم.

118. *Mazeed* is the name given to the letter affixed to a *Khorooj*.

عای عینیر عین الله چر چشمان میاهستش
چر مژگان سنان آما چر مرد افکن نگاهستش

(Jāmi.)

In this distich the last ش is *Mazeed* affixed to ت the *Khorooj* letter, the س being the *Wasl* and ز the *Rawi* letter of the rhyming words میاهستش and نگاهستش.

119. *Nāyara* is the name given to the letter or letters affixed to a *Mazeed*.

آن مر کر بچشم مهر دید ستیمش
از جمه نیکوان گزید ستیمش

(Jāmi.)

Here the letters م and ش in the words دیدستیمش

and گزیدستیمش are the *Nāyara* letters, ي, the *Mazeed*, ت, the *Khorooj*, س, the *Wasl* and د the *Rawi* letter.

Radeef. ردیف.

120. The reiteration of a word or words after the *Qāfiya* in every hemistich or distich is termed *Radeef*.

شیخ صنعان پیر عهد خویش بود

وز کمالش آنچہ گویم بیش بود

(*Attār*.)

راه بیرون شدن از هردو جهانم هوس است

خیمه بیرون زدن از کون و مکانم هوس است

(*Neshāt*.)

In the first couplet بود is *Radeef* and the real rhyming words are خویش and بیش. In the second couplet the two words هوس and است are *Radeef*, while the real rhyming words are جهانم and مکانم.

Vowels or Accents of the قافیه.

121. The vowels of the rhyme are six in number, viz., (1) توجیه *Taoji*, (2) حذو *Hazwa*, (3) رس *Ras*, (4) اشباع *Eshba*, (5) مجرئی *Mojra*, and (6) نفاذ *Nafāz*.

122. *Taoji* is the name given to the vowel of the letter, other than the nine *Qāfiya* letters, immedi-

ately preceding the unaccented *Rawi*. It must be of the same kind in both the rhyming words in a couplet.

جهاندار و دین پرور و تا جور
کز و تخت جم گشت بازیب و غر
(*Häfez.*)

In this couplet the vowel *zubar* over the و of the word *تا جور* and over the ف of the word *فر* is called *Taoji*.

When the *Rawi* becomes accented on account of the *Wasl* being annexed to it, the *Taoji* may be different.

نیامد در ایام او بر دلی
نگویم که خاری که برگ گلی
(*Sa'adi.*)

In this couplet *ی* in both the rhyming words is the *Wasl*, *ل*, the *Rawi* is accented by *zir*, the *Taoji* below the letter د of *دلی* is *zir* and that over the letter گ of *گلی* is *pish*.

123. *Haziwa* is the name given to the vowel over or below the letter preceding the *Redf* or *Qaid*:

شیخ بود اندر حرم پنجاه مال
با مریدان چار صد صاحب کمال
(*Attār.*)

گفت من بس فارغم از نام و ندگ
شیشه سالوس بشکستم بسنگ
(*Attār.*)

In the first distich the ل of the rhyming words کمال and سال is the *Rawi*, the Redf, and the vowel *zabar* over س and م preceding the Redf is called *Hazwa*. In like manner, in the second distich, the letter گ in the rhyming words نگ and سگ is the *Rawi*, the middle letter ن is the *Qaid*, and the *zabar* over ن and س preceding the *Qaid* is termed *Hazwa*.

NOTE.—The *Hazwa* before the Redf must be of the same kind in both the rhyming words ; but the *Hazwa* before the *Qaid* may be of the same or different kind ; as in the words *بستر* and *شستر*.

124. *Ras* is the name given to the vowel of the letter preceding the *Ta'sis*. As the *Ta'sis* letter is always *alef*, the letter preceding it cannot take any other vowel than *zabar*, and consequently the *Ras* is always *zabar*.

Eshba is the name given to the vowel of the *Dakheel* letter.

کشند اینان بدین شکل و شمایل

بدعوی دار یش صف در مقابل

(Jāmi.)

Here the ل of شمایل and مقابل is the *Rawi*, the ی and ب are the *Dakheel*, the *zir* below ی and

ب is termed *Eshba*, ا is the *Ta'sis* and the *zabar* over م and ق is called *Ras*.

NOTE.—*Eshba* should always be of the same sort in both the rhyming words, but when the *Rawi* letter becomes accented, in consequence of *Wasl* being annexed to it, it may be different; as in the words شاطري and برابري.

125. *Mojra* is the name given to the vowel of the *Rawi* letter when it is joined with *Wasl*.

صبح است و زالر میچکد از ابر بهمی
برگ صبح ساز و بز جام یکمی
(*Hafez.*)

Here the ن in the rhyming words بهمی and یکمی is the *Rawi* joined to ي, the *Wasl*, and the vowel *zir* of the ن is termed *Mojra*.

126. *Nafāz* is the name given to the vowel of the *Wasl*, joined with *Khorooj* as well as of the *Kherooj* and *Mazeed*:

تاچند بسنگلخ غم افکنیم. وز سنگ ستم شیشه دل بشکنیم
(*Jāmi.*)

In the rhyming words بشکنیم and افکنیم, the *zabar* over ي, the *Wasl*, joined with م the *Khorooj*, is *Nafāz*. For an instance of the *Nafāz* of the *Khorooj* see the couplet in article No. 119.

Poetical License. ضرورت الشعر.

127. The language of Persian poetry is always brief and pithy. It suggests a deal of meaning in a few words. Besides, to meet the exigencies of the metre, Persian poets, like those of other countries, are obliged to depart from the strict rules of grammar and orthography. Their licenses chiefly consist in—

(1) Abbreviation of words:—

ترا با کثر و مهره فریفتد زیراک

چو حقه بیدل و مغزی چو مهره بی سرویا

(*Khāqāni.*)

شهی کو با ورنگ دارد زمی: کز بی سر نباشد تن آدمی

(*Ferdowsi.*)

منکر دارای جهان سختم: بنده شاه زمین و زمتم

(*Neshāt.*)

مگو انده خویش با دشمنان

کز لاجول گویند شادی کنان

(*Sa'adi.*)

The underlined words are the abbreviated forms of اندوه and زمانم — زمین — زیرا که.

(2) Enlargement of words:—

کف و ساعدش چون کف شیر نر

پشیوار و موبد دل و شاه فر

(*Ferdowsi.*)

چوشاه آفریدون و چون کیتباد

(Ferdowsi.)

The underlined are the enlarged forms of پشیار and فرویدن

- (3) Addition of a meaningless syllable:—

گرچه یحیی نمازد و یافت گزند
مر ترا من کنون بوم فرزند

(Sandi.)

- (4) Addition or omission of a *Tashdeed*:—

گرچه سیم و زر زسنگ آید همی
در هم سنگی نباشد زرو سیم

(Sa'adi.)

The word زر (gold) is always written without any *Tashdeed*, but here the poet, for the sake of the metre, has placed one *Tashdeed* over the letter ر.

بآدمی نتوان گفت ما زد این حیوان
مگر دراعر و دستار و نقش بیرونش

(Sa'adi.)

The underlined word is always written with a *Tashdeed* over ر; as, دراعر.

- (5) Use of obsolete words, or words having a peculiar meaning:—

چو پر خاش بینی تا حمل بیار

(Sa'adi.)

بہستیش باید کر خستو شویم

(Ferdowsi.)

The underlined words in the above hemistichs are now obsolete.

ای کر از دفتر عقل آیت عشق آموزی

ترسم این نکتہ بر تحقیق ندانی دانست

(Hāfez.)

The word ندانی has a peculiar meaning here, it is used in the sense of نتوانی.

(6) Change of syntactical order of words.

(7) Omission of the sign of *Ezāfat* :—

شیخ بود اندر حرم پنجاه سال

با مریدان چار صد صاحب کمال

(Attār.)

The expression مریدان چار صد is grammatically wrong, it ought to be چار صد مرید. Again صاحب کمال ought to be کمال صاحب.

(8) Accenting the unaccented letter :—

پیل کو تا کتف و بازو گردان ببند

(Sa'adi.)

The word کتف is pronounced *Ketf* and not *Kataf* as it is written here. The sign of *Ezāfat* ought to be ی between the words بازو and گردان and not زیر

which is placed at the end of **بازو** on account of preserving the metre.

Poetical Composition. نظم.

128. The last important point to be noticed on the subject of prosody is the different kinds of poetical compositions. They are of nine kinds, viz:—

- | | |
|----------------------------|--------------------------------------|
| (1) قصیدہ <i>Qasida</i> . | (6) مثنوی <i>Masnavi</i> . |
| (2) قطعه <i>Qat'a*</i> . | (7) مستزاد <i>Mostazād</i> . |
| (3) مسمط <i>Mosammat</i> . | (8) رباعی <i>Robāee</i> . |
| (4) غزل <i>Ghazal</i> . | (9) بیت or فرد <i>Bait or Ferd</i> . |
| (5) ترجیع <i>Tarji'</i> . | |

(1) *Qasida* (Idyllium) derived from قصد, 'to intend to go to somebody,' is one of the longest kinds of poetry in Persian. Its subject is the praise of eminent persons interspersed with moral or religious reflections. The praise is generally preceded by a description of spring, garden, or the approach of the عید (new year). The introductory part of the *Qasida* is termed تغزل, and the poet's sudden shift from the تغزل *Taghazzol* to the object of his praise is called گریز. The first two hemistichs always rhyme together and the same rhyme is repeated throughout the poem at the end of every second hemistich. The

* It is also pronounced as 'Ket'a.'

first couplet of the poem, containing the two rhyming hemistichs, with which the poem commences, is called مطلع *Matla*, the 'beginning,' and the last couplet is called مقطع *Maqta*, the 'end.' The opinion of the Persians as to the exact number of distichs contained in a *Qasida* is divided. Some hold that it should not be fewer than thirteen and more than one hundred and twenty : others maintain, it should not be fewer than thirty-one and more than ninety-nine. But we find in one of the works of Sa'adi styled قصاید فارسی, a *Qasida* containing fewer than seventeen distichs ; and in the work of Qā'āni,† one of the latest poets of great eminence, we find *Qasidas* of two hundred distichs. Generally, *Qasidas*, having any number of distichs between seventeen and seventy, are much approved of. As these poems are always read in the presence of great personages for whom they may be composed, they ought not to be so long as to tire the patience of the hearers. A *Qasida* can be composed in any metre.

(2) *Qat'a*, derived from قطع 'to cut,' is a fragment of poetry, consisting of two or more than two distichs. It has no *Matla*, and the rhyme in the second hemistich of every couplet contained in it is the same as the rhyme of the second hemistich of the first couplet. It can be composed in any metre.

* Literally means the 'place of rising,' from طلع 'to rise.'

† Literally signifies the 'place of cutting,' from قطع 'to cut.'

‡ This poet is celebrated for his *Qasidas* only.

(3) *Mosammāt*, derived from تسميط, 'to string pearls,' is also one of the longest species of poetry in Persian like the *Qasida*. Its subject is generally the praise of eminent persons introduced by some description of gardens in spring, autumn, &c., or the celebration of the new year.

This poem is of two kinds: The first kind is composed after the style of a *Qasida* having couplets arranged one under the other. It has also, like a *Qasida*, the *Matla* with two rhyming hemistichs. But each of the remaining distichs has double rhymes—the two halves of the first hemistich and the first half of the second hemistich rhyme together, and the remaining half of every second hemistich has the prevailing rhyme of the poem. As these poems are generally long, we give a few distichs only to show its structure from Manoochebri and Qā'āni:—

برخیزان ای جاریه می در فکن در باطیر
 آراسته کن مجلسی از بلخ تا ارمینیه
 آمد خجسته مهرگان جشن بزرگ خسروان
 نارنج و نارو ارغوان آورد از هر ناحیه
 گلزارها بیرنگها شاهسپهرم بیچنگها
 گلزارها چون کنگها بستانها چون اودی

لاله نروید در چمن بادام نکشاید دین
 نه شبنم آید بر ممن نه بر شگوفه اندیر
 فرگس همی در باغ در چون عورتی در سیم و زر
 و انشاخهای مور تر چون گیسوی پرغالمیر
 (Manoochehri.)

نسیم خلد میوزد مگر ز جوبیارها
 که بوی مشک میدهد هوائ مرغزارها
 فراز خاک و خشتهها دمیده سبز کشتهها
 چه کشتهها به شتهها نرده نه صد بزارها
 بچنک بستر چنکها بنای هشته ز نگها
 چکاو کلنگها تذرو بازارها
 زنای خویش فاخته دود اصول ساخته
 ترانها نواخته چو زیر و بم تارها
 ز خاک رشته لالها چو بستدین پیاها
 ببرک لاله زالها چو در شفق ستارها
 فکنده اند چشمه کشیده اند زمزمه
 بشاخ سروین همه چه کبکها چه سارها
 (Qā'āni.)

The second kind of *hamc* consists of several stanzas of five or six hemistichs, all of which, when taken separately, differ in rhyme, though they are of the same metre. Only the last hemistichs of all the stanzas have a common rhyme. Other hemistichs, except the last, in every stanza rhyme with one another. See Appendix II., Poems I. and II.

Writing *Mosammāts* undoubtedly requires a great command over the language as well as a high poetic genius. Though many poets have attempted to write this kind of poetry, Manoochehri is the poet who can be said to have carried the palm of excellence.

(4) *Ghazal*, derived from *مغالط* "to make love with women, and to converse with them," is a kind of poetry having for its subjects human or divine love and wine. It often gives a picture of the sufferings of the despairing lover in consequence of the indifference of the object of his love; it gives a description of the beauties of the flowers of gardens in spring, and the warbling of the nightingales therein; the whole interspersed with morality, heavy strictures upon the superstitious doctrines of the hypocritical clergy, with some allusion to the loss of a relative or patron of the poet as well as to his own abject condition. It does not consist of fewer than five distichs, nor does it exceed seventeen. It has the *Matla* having two hemistichs rhyming with each other and the same rhyme is repeated at the end of every second hemistich throughout the poem.

It has also the *Maqta* in which the poet contrives to introduce his own poetic name called *تخلص* *Takhallos*. Sometimes the *Takhallos* is used in the couplet preceding the *Maqta* (*vide* Sa'adi's work called *غزليات قدیم*).

(a) Poets generally compose a series of *Ghazals* and *Qasidas* in as many classes as there are letters in the alphabet, the first class rhyming with *alef*, the second with *ba* and so on. The book containing all the kinds of poems composed by a poet is called *ديوان* *Diwān*.

(b) *Takhallos* is the *nom de plume* which almost all the Persian poets assume as a mark of distinction and use in their poems, particularly the *Ghazals*. Generally, they adopt their poetical *sobriquet* from (1) the names of rulers who patronize them, as Shaikh Maslahoddin Sa'adi assumed his poetical title of Sa'adi from Atabak Sa'ad ben Zanghi, who reigned over Fars; or poet Manoochehri, whose name is Ab'onnajm Ahmad, assumed the name of Manoochehri from Amir Manoochehr'ebn-e-Shamso'lma'ali; (2) from their own occupation, as Hakeem Omar, e-Khayyam, whose occupation in the early life was of a Khayyam, a tent-maker; (3) from their own name, as Amir Khosraw, e-Dehlavi took his poetic name Khosrow; and (4) from their birth-place, as Mawlānā Noor'oddin Abd'orrahman Jāmi, who assumed his poetical sobriquet from Jam, a place in Khorasan, where he was born.

(5) *Tarji* (derived from *رجع*, 'to bring back,' 'to repeat') is a long poem resembling a *Qasida*, but divided into several stanzas of the same metre but different rhymes, each containing a number of distichs, varying generally from five to eleven though even more than eleven distichs are found in a stanza. Just as in a *Qasida* or *Ghazal*, the first two hemistichs of each stanza rhyme, and the same rhyme is repeated at the end of every second hemistich throughout the stanza. The subject of the poem is the praise of some eminent person or a description of the beauty and love of a beloved object. At the end of each stanza there is an extra distich of the same metre but different rhyme, always bearing connection with the last distich of the stanza in meaning. Each of the stanzas is termed *خانة* and the extra distich coming at the end of the *خانة* is called *بند*. When the extra distich of one particular rhyme is repeated at the end of each of the stanzas, the whole poem is called *ترجیع بند* (the poem of the repeated *band*); but when it is of a different rhyme and is not repeated at each stanza, but each of the stanzas has at the end an extra distich of its own, the poem is called *ترکیب بند* (the poem of the mixed *bands*). For illustrations, see Appendix II., Poems III. IV. V.

(6) *Masnavi* (belonging to *مثنوی* from *اثنین* two and two) is a kind of poetry composed of distichs of the same measure, each containing a pair of rhymes. This kind of poetry is generally made use

of in writing narratives, histories, fables, and stories. There is no limit as to the number of its distichs. *Boostān* of Sa'adi, *Shahnāma* of Ferdowsi, *Yoosefwa Zolaihhā* of Jami, *Pandnāma* and *Manteq'ol-Tair* of Attār, *Masnavi* of Jalāl'oddin Roomi, *Hadika* of Sanāee, *Sekandarnāma* of Nezāmi, &c., are all called *Masnavi*.

(7) *Mostazād* (increased) is a kind of poem resembling a *Ghazal*, each hemistich of which is increased by a piece of prose. The first two hemistichs, as well as the pieces of prose at their end rhyme together, and the same rhyme is repeated at the end of every second hemistich throughout the poem. The following few distichs from the *Mostazād* of Roomi will show very well the structure of the poem.

دل برد و نهان شد	هر لحظه بشکل آن بت عیار برآمد
گر پیر و جوان شد	هر دم بلباس دگر آن یار برآمد
خود رفت بکشتی	گر نوح شد و کرد جهانی بد عا شرق
آتش گل ازان شد	گر گشت خلیل وز در نار برآمد
آن جلوه گر عالم	یوسف شد و از مصر فرستاد قمیصی
تا دیده عیان شد	در دیده یعقوب چو انوار برآمد
از بهر طهارت	یونس شد و در بطن سمک رفت بدریا
بر طور روان شد	موسی شده جویند انوار برآمد
خود رند سبو کش	خود کوزه و خود کوزه گر و خود گل کوزه
بشکست و روان شد	خود بر سر آن کوزه خریدار برآمد

(8) *Robāee* (*vide* section 106).

(9) *Bait* or *Ferd* is a single couplet, the two hemistichs of which may or may not rhyme. Each distich gives one complete idea; the sense is not carried further in the following lines. It can be composed in any metre.

1.—اگر دندان نباشد نان توان خورد

مصیبت آن بود که نان نباشد

2.—بس قامت خوش که زیر چادر باشد

چون باز کنی مادر مادر باشد

(Sa'adi.)

129. 'مَلَمَع' *Molamma*, 'brilliant,' (derived from لمع to shine) is a poem consisting of either one *hemistich* of Persian and one of Arabic, or one *couplet* of Persian and one of Arabic. Only one distich composed of a hemistich of Persian and a hemistich of Arabic is also termed *Molamma*.

پیا لمر چیست که بریاد تو کشیم مدام

و نحن نشرب شرباً کذا لک الاقداح

(Häfez.)

"What is a cup of wine that we should always drink to thy health, (when) we can drink wine in large bowls like these."

آفتابست آن پریرخ یا ملایک یا بشر

قامتست آن یا قیامت یا الف یا نی شکر

هـ صبری ما تولی ردّ عقلي ما ندلی

ماد قلبي ما تمشي زاد و جدي ماعبر

(Sa'adi.)

"Is that fairy-faced boy a sun, an angel, or a human being? Is that a stature or tumult, an *alef*, or a piece of sugar-cane? He destroyed my patience when he went away, and deprived me of my sense when he turned back; he prayed upon my heart when he walked, and increased my ardent love when he passed by."

For this kind of poetry we refer our students to the work of Sa'adi, called *مسمعات*

130. A poem on the praise, purity, and works of God is called *توحيد* *Tawheed*.

131. A poem on the praise of the prophets and particularly the prophet Mohammad is called *نعت* *Na'at*.

132. A poem on the praise and enumeration of the virtues of the family of Mohammad or his companions (*صحابہ*) is termed *منقبت* *Manqabat*.

133. A didactic poem is termed *موعظت* *Maw'e-zat*.

134. A poem containing a personal satire or a lampoon is termed *هجو* *Hajw*. Among Persian authors we do not find that kind of satiric writing in which the wickedness and folly of one particular nation is exposed.

135. A poem expressive of grief, sorrow, and mourning for the departed is called *مرثیہ*, *Marsiya* (an elegy or dirge).

تضمین

136. The poet's insertion of one hemistich or more, or one couplet or more, from the works of some other poet, by way of quotation, into his own poem is called تضمین. The poet's name, from whose work the hemistichs or couplets are taken, may or may not be mentioned:—

خلوت خاص است و جای امن و نرنگاه انس
این کر می بینم بر بیداریست یارب یا بخواب
(Hāfez.)

The last hemistich of this couplet is taken from Anvari by Hāfez. The whole couplet of Anvari runs thus—

اینکر می بینم بر بیداریست یارب یا بخواب
خویشتن را در چنین نعمت پس از چندین عذاب
ذوقی چنان ندارد بی دوست زندگانی
بیدوست زندگانی ذوقی چنان ندارد
(Hāfez.)

The first hemistich of this couplet of Hāfez is taken from Sa'adi. The complete couplet of Sa'adi is—

ذوقی چنان ندارد بیدوست زندگانی
دودم بسر بر آمد زین آتش نهایی
چرخ خوش گفت فردوسی پاکزاد
کر رحمت پر آن تربت پاکباد

میا زار موری که دانه کش است
 که جان دارد و جان شیرین خوش است
 سیاه اندرون باشد و سنگدل
 که خواهد که موری شود تنگ دل

(Sa'adi.)

The last two couplets are taken from the Shah-nama of Ferdowsi, which Sa'adi has inserted in one of his poems in Boostan mentioning the name of Ferdowsi.

Many other instances of *تضمین* will be found in the works of Persian poets.

SECTION IV.

Figures of Speech. صنایع بدیع

137. Like prosody, the figures of speech, in Persian, owe their origin to the Arabs. Abou Tamam (ابو تمام) was the first Arab to introduce them in Arabic. At first he invented one kind of figure, viz. *Tajnees*, (*Homonym*), to which, afterwards, many more were added. As this part of composition was quite new to the Persians, they called it *علم بدیع* (a new science), and the various figures or rather artifices made use of therein were called *صنایع بدیع* i.e., the artifices belonging to the new science. These artifices are divided into *صنائع معنوی* (artifices as to words) and *صنائع لفظی* (artifices as to sentiments).

The artifices or figures of speech as to *words* that are most commonly used are:—

(1)	تجنيس	(10)	ذوقا فیتین
(2)	ترصیع	(11)	طرد و عکس
(3)	ساجع	(12)	موشیح
(4)	مقلوب	(13)	مربیع
(5)	اشتقاق	(14)	مدور
(6)	رد العجز علی الصدر	(15)	مقطع
(7)	لزوم مالا يلزوم	(16)	موصول
(8)	سیاقت الاعداد	(17)	تنسيق الصفات
(9)	ملون		

138. (1) *تجنيس* * (*Homonym*) is a play upon words in rhetoric where a poet or a prose writer uses two or more words resembling each other in some point or other, but bearing quite different significations. *Tajnees* is of eight kinds:—

(a) *تجنيس تام* (*Perfect Homonym*) is a figure in rhetoric in which two or more words similar in orthography and pronunciation, but different in meaning, are used:—

تنگ چشمي ز تنگ چشمي دور

همر آدم ز خاک و او از نور

(*Nezāmi.*)

* *Tajnees* primarily signifies 'making homogeneous.'

"May the covetous eye be far from the small-eyed beautiful girl: all human beings are made of dust but she is made of light."

تدگ چشمي = a beautiful girl having small eyes;
also a covetous eye.

طمع کرده بودم کر کرمان خورم

کر ناگر بخوردند کرمان سرم

(Sa'adi.)

"I had aspired to conquer Kerman when suddenly the worms ate away my head (i. e., I died and was reduced to dust)." کرمان (pl. of کرم) = worms.
کرمان = name of a city in Persia.

خواهي کر برنخيزدت از ديده رود خون

دل در هواي صحبت رود کسان ميبند

(Häfez.)

"If thou desirest that no river of blood may flow from thy eyes, do not set thy heart on the desire of friendship with the son of other persons."

رود = a river. رود = a son.

تا تواني مده از کف بر بهاراي ساقی

لب جام و لب جوي و لب ياراي ساقی

(Selman.)

"So long as thou canst, do not, O cup-bearer, leave the brim of a cup, the bank of a river and the lips of a beloved from thy hand in the time of spring."

لب = an edge or brim; a shore or bank; a lip.

کوفتر بر سفره من گو مباش
کوفتر را نان تهی کوفتر است
(Sa'adi.)

"Order not minced meat to be placed on my table, for to a hunger-stricken person bread alone is minced meat."

کوفتر = a person knocked down by hunger.
کوفتر = minced-meat.

در کلاه فقر میباید سه ترک. ترک دنیا ترک عقی ترک ترک
(Attār.)

"There should be three *tarks* (woollen patches) in the cap of poverty—the *tark* (renouncing) of this world, the *tark* (renouncing) of the next world, and the *tark* (renouncing) of *tark* (renouncement), that is to say, an absolute renouncement."

ترک = one of the three woollen patches which the cap of *soofees* or *darvishes* are made of. ترک = renouncement.

شغال گفت ز بهار که ازین فکر بگذر تا چون ماهی
خوار خود را خوار نکنی
(Kāshafi.)

"Be cautious and give up this idea," said the jackal, "so that thou may'st not ruin thyself like the heron." خوار = piscivorous, a heron. خوار = ruined.

(b) *تجنیس ناقص* (*Imperfect Homonym*) is a figure in which two words similar in orthography, but different in pronunciation and meaning are used:—

ای گدایان خرابات خدا یار شماست

چشم انعام مدارید ز انعامی چند

(*Hāfez.*)

“O you beggars of the tavern, God is your helper; do not expect any reward from a set of beasts.”

انعام = a reward. انعام (pl. of نعم) = beasts.

گرو زیر از خدا بترسیدی. : همچنان کز ملک ملک بودی

(*Sa'adi.*)

“Had the minister feared God in the same manner as he does the king, he would have been an angel.”

ملک = a king. ملک = an angel.

مکرم او بوده کعبه جانرا. : مکرم او بوده سرقرانرا

(*Sandee.*)

“He was a pilgrim of the *Ka'aba* of the soul; he was the confidential person to receive the secrets of the Qoran.”

مکرم = a pilgrim. مکرم = a confidential man.

نخستین ابوبکر پیر مرید. : عمر پناجر بر پیر دیومرید

(*Sa'adi.*)

"The first Caliph was Aboo Bakr, the devoted old man; the second was Omar, the twister (breaker) of the hand of the cursed devil."

مرید (derived from اراد) = devoted. مرید

(derived from رد) rejected, cursed.

همه آزادگان کز رخنه جستند

زبان خویش و سود خلق جستند

(*Mir Hosain, e-Sāddāt.*)

"All those independent people (*i.e.*, *soofees*) who freed themselves from the troubles (of a religious life) tried to do harm to themselves and benefit to the people."

جستند = leapt out (from جستن, to leap).

= sought from (جستن, to seek.)

(c) *تکجینیس زائد* (*Increased Homonym*) is a figure in which two similar words, different in signification, are used, one of which has in the *beginning* a letter more than the other:—

قدم باید اندر طریقت نر دم

که اصلي ندارد دم بي قدم

(*Sa'adi.*)

"A step is required in the path of righteousness and not a word; because a word without a step

(i.e., a word without an action) will have no weight."

شادي مجلسيان در قدم و مقدم تست
جاي غم باد هيران دل كر نخواهد شادت
(Häfez.)

"The happiness of the members of the assembly consists in thy footsteps and arrival: may every heart that does not wish thee happiness be the seat of sorrow."

اند كي جمال بر از بسياري مال
(Sa'adi.)

"A little beauty is better than an abundance of wealth."

(d) *تجنيس مذيّل* is a figure in which two similar words, different in meaning, are used, one of which has in the *end* a letter more than the other:—

عهد گل تازه شد آن ساقی گلچهره کجاست
تاز پيمانر بما تازه کند پيمانرا
(Neshät.)

"The time of rose is come again, where is the beautiful cup-bearer? Let him come to renew our promise with a cup (of wine)." = *پيمانر* = a cup.
= *پيمان* = a promise.

شکم بند دست است و زنجير پاي
شکم بنده نادر پرستد خدای
(Sa'adi.)

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"The stomach is a fetter for the hand and a chain for the foot. He who is a slave of his stomach seldom worships God."

پیش کمان ابرویت لا بر حصی کنم ولی
گوشر کشیده است ازان گوش بمن نمیکند

(Hāfez.)

"I beseech thy arched eyebrow, but it does not listen to me, since it has prepared its bow."

گوشر = a notch at the end of a bow. گوش = the ear.

بر لا قامت لات بشکست خورد

"He broke into pieces the statue of *Lāt* by the term *lā*."

لا is the first term of the expression لا اله الا الله .

لات = Name of an idol worshipped by the Arabians before the time of Mohammad.

از حسرت رخسار تو ای زیبا روی
از ناله چو ناله گشتم از مویر چو موی

(Rashid'oddin Watwat.)

"O beautiful girl, on account of the strong desire of seeing thy face I have become as lean as a reed-pen by weeping, and as thin as the hairs of the head by lamentations."

ناله = complaint. نال = a reed-pen. مویر = lamentation. موی = the hair of the head.

(e) *تکینیس مرکب* (*Compound Homonym*) is a figure in which two words, similar in orthography and pronunciation, but different in signification, are used, one of which is a *simple* and the other a *compound* term:—

تو بد ري و خورشيد ترا بنده شده است

تا بنده تو شده است تا بنده شد است

(Hāfez.)

“Thou art the moon and the sun has become thy slave; and since he has become thy slave he has been shining.” The first *تا بنده*, is a compound of the conjunction *تا* = since, and *بنده*, a slave; the second *تا بنده* means ‘one that shines,’ from *تافتن*, to shine.

ترا کر خانہ نمین است بازي ناین است

(Sa’adi.)

“Thou whose house is made of reeds or bamboos shouldst not have this kind of play.”

نمین is an adjective of *ني*, a reed or bamboo. *این*, this. *این* is a compound of *ن*, not and *این*.

نر من از خانه تقوي بد را افتادم و بس

پدرم نیز بهشت ابد از دست بهشت

(Hāfez.)

“It is not I alone who have fallen out of the house of piety; my father (i.e. Adam) too has forfeited the eternal paradise.”

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بِهشت = paradise. بهشت is the past tense of هشت, to let go.

بر آمد ز کوه ابر ما ز ندران
چو مار شکنجی و ما ز ندران

(Manoochehri.)

"The cloud of Māzandarān issued forth from the mountain like a curling snake and full of rain."

ما ز ندران, is the name of a country near the Caspian sea, to the north of Gilān. ابر, rain, and ندران, in it. is compounded of ما ز, rain, and ابر, in it.

در و هم اثر کرد میل بشر. . . نر میلی کر کوتاه بینان بشر
(Sa'adi.)

"Human inclination (i.e., love) produced an effect in him too ; but not such an inclination as the mean-spirited have for vice." بشر = mankind. بشر is compounded of بر to, for, and شر, vice.

من تا زنده ام در راه مهر تو تا زنده ام

(Rashid'oddin.)

"So long as I am alive, I am a runner on the path of thy love."

تا زنده (from تا ختن, to run), a runner. تا زنده (compounded of تا and زنده) till alive.

مرغ جائی رود که چینه بود
نر بجائی رود که چپی نر بود

(Sa'adi.)

"A bird goes where grain is found, and not where nothing is to be found." چي نر = grain. چي نر is compounded of چي, something, and نر not.

(f) تجنيس خط is a figure in which two words similar in form, but different in signification and the distinguishing points or dots of some one of the letters which they are composed of, are employed:—

گفت از جاهت انديشه ميکردم اکنون که در جاهت ديدم فرصت غنيمت دانستم

(Sa'adi.)

"I was afraid of thy rank," replied he, "but now when I found thee in a pit I made the most of the opportunity."

جاه = rank. چاه = a pit.

سزد که از همه دلبران ستاني باج
چرا که بر سر خو بان عالمي چون تاج

(Hafez.)

"It is proper that thou shouldst receive tribute from all the beloveds, because thou art like a crown upon the head of all the beauties of the world."

باج = tribute. تاج = a crown.

پند است خطاب مهتران آنگر بند
چون پند دهند و نشنوي بند نهند

(Sa'adi.)

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"The first address of the great is advice and next the fetters: when they give thee advice and thou dost not listen to it, they will put thee in chains."

بند = advice. بزد = a fetter.

هرگز زنجیر سر زلف پریسان تو دید
شد پریشان و دلش بر من دیوانه بسوخت
(Hāfez.)

"He who saw the chain of thy fairy-like ringlet became perplexed and sympathized with me who am mad."

پریسان = fairy-like. پریشان = perplexed.

شب تاریک و راه باریک
(Rashid'oddin.)

"A dark night and a narrow road."

تاریک = dark. باریک = narrow.

(g) تجنیس مطرف is a figure in which two words, similar in form but differing from each other in the final letter as well as in meaning, are used.

از شرار تیغ بودی باده سازانرا شراب
وز طعان رمح بودی خاکسارانرا طعام
(Amir Moezzi.)

"The drunkards got their wine from the sparks of the sword and the mean got their food from the

piercing of the spear, in battle." شرار = sparks.
 شراب = wine. طعان = piercing with a spear.
 طعام = food.

(h) *تجنیس مکرر* is a figure in which two or more words are used close to each other, one of which exceeds the other by a letter or a syllable in the beginning.

لاف عشق و گلر از یار زبی لاف خلاف
 عشقبا زان چنین مستحق بهجرا نند

(Häfez.)

"Bragging of love and complaining against the beloved, bravo such a contradicting boast. Such lovers are deserving of separation."

اقتاد میرا بادل مکار تو کار. افکند درین دام دو گلنا رتوفار
 (Rashid'oddin.)

"I happened to have some business with thy deceitful heart; thy two cheeks set this snare on fire."

139. (2) *ترصیع* * is a figure in rhetoric, in which the author divides a verse or a sentence into distinct parts, the words used in each corresponding with those of the other in measure and rhyme:—

دلی از شکایت رستر دارم ولعی از حکایت بستر
 چر گویم که هر چر گویم بی گفتگو دانی و چر جویم
 که هر چر جویم بی جستجو رسانی
 (Mo'tamad.)

* *ترصیع* means 'adorning with jewels.'

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"I have my heart devoid of complaints and lips closed against speaking. What shall I say, since thou knowest whatever I have to say without my saying any thing, and what shall I search for, since thou givest me whatever I search for, without my searching?"

بشر ما و رای جلالش نیافت
بصر منتہای جمالش نیافت

(Sa'adi.)

"Human beings could not fathom the extent of His greatness, and vision could not find the limit of His beauty."

بر سخاوت او نیل را بخیل شمار
بر شجاعت او پیل را ذلیل شمار

(Mantagi.)

"Before his liberality consider the Nile to be parsimonious, and before his valour consider the elephant to be contemptible."

عاقلی را پرسیدند که نیک بخت کیست و بد
بخت چیست گفت نیک بخت آنکه خورد و کشت
و بد بخت آنکه مرد و هشت

(Sa'adi.)

"They asked a wise man 'who is fortunate and who is unfortunate?' The wise man replied 'He is

fortunate who ate and sowed and he is unfortunate who died and left (his wealth).''

این چو پیکان بشارت برشتابان در هوا
وان چو پیلان جواهر کش خرامان در قطار
(Anvari.)

"These were flying fast in the air like the messengers of good tidings; and those were walking in a row like elephants carrying jewels."

140. (3) *ساجع* (Harmony or cadence) is of three kinds:—

(a) *ساجع متوازي* (b) *ساجع مطرف* (c) *ساجع متوازن*.

(a) *ساجع متوازي* is a figure in which a prose-writer makes the final words of all the parts of a sentence similar in rhyme and metre—

تا گل نروید بلبل ساختن نگوید
(Qā'āni.)

"The nightingale will never sing until the rose grows."

در شهر هستی جز ویکی نیست و در یکاینگی آوشکی نر
(Mo'tamad.)

"In the whole world there is none but Him, and as to His unity there is no question."

* *Saj'a* in its primary signification means 'the cooing of turtles.'

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نر هر سیا ره بر جیس است و نر هر مظلومی جر جیس
 نر هر سیا هی عنبر است و نر هر غلامی قنبر
 (Qā'āni.)

"Every planet is not Jupiter, nor every oppressed being is a Jerjis; every black object is not ambergris, nor every slave a Qambar."

(b) سجع مطرف is a figure in which the concluding words of all the parts of a sentence rhyme with one another but do not correspond in measure:—

د هقان را کار بجان رسید و گارد با استخوان
 (Kāshafi.)

"The peasant's affairs became desperate and the knife reached his bone (*i.e.*, he was reduced to the last extremity)."

فلا نکس راست گفتار است و درست کردار—گرم
 بسیار است و هنر بیشمار

"Such and such a man is true in words and upright in conduct; he is very liberal and is possessed of numerous qualifications."

(c) سجع متوازن is a figure used in poetry in which an author uses such words throughout a distich as correspond with one another in measure but differ in rhyme.

شاہی کر رخس اورا دولت بود دلیل

شاہی کر تیغ اورا نصرت بود نشان

(Mas'ood'e-Sa'ad.)

“(He is) a king whose horse is guided by fortune;
and a king, the emblem of whose sword is victory.”

ای رشک نظم من خورد حسان ثابت راجگر

وی دست نثر من زند سحابان وائل را قفا

(Khāqāni.)

“The envy of my poetry preys upon the liver of
Hassan the son of Sâbet: the arm of my prose gives
a slap to Sahbân the son of Wā'el.”

141. (4) *is of three kinds* :—

(a) مقلوب کل, (b) مقلوب بعض, (c) مقلوب
مستوی

(a) مقلوب کل (Wholly inverted) is a figure
used in poetry or prose in which two or more words
that are anagrams of one another are employed :—

بہمن چون تختہ را بر تخت و خاہ را بر کاخ اختیار

کرد دختر او ہمای بر جای او نشست

(Prof. Hairat.)

“When Bahman preferred *takhta* to *takht*
(a throne) and the earth (the grave) to a palace, his

* مقلوب is derived from قلب, which signifies ‘inversion.’

† *Takhta* means a table on which dead bodies are washed
before interment.

daughter Homāy took his seat, (i. e. when Bahman died Homāy, his daughter, ascended the throne.)”
 خان is the anagram of کاخ.

رای تو یارِ صواب و داد تو مکض و داد
 فتح تو حتفِ حسود و ضیف تو فیضِ مراد

(Selmān.)

“Thy counsel is friendly to rectitude and thy justice is pure love; thy victory is the death of an enemy, and a liberal wish is thy guest.” رای, and یار, and فتح, and ضیف, and حتف, and فیض, and مراد are the anagrams of each other.

زان ناز تو میکشند عشاق. ای حور لقا کر روح بخش

“The lovers put up with thy pride, O fairy-faced girl, because thou art a bestower of life.” حور and روح are the anagrams of each other.

(b) مقلوب بعض (partly inverted) is a figure in poetry or prose in which two or more words, that are formed from one another by a mere transposition of letters, are employed.

تا کر آید بر میان تیغِ بر آرم ز نیام
 تا کر افتد بر نشان تیر گشایم از شست

(Neshāt.)

“In order that it may come between, I may draw out my sword from the scabbard; in order that it may reach the target, I shall let loose the arrow

from the thumb-stall." میان and نیام are formed from each other by the transposition of the letters م and ن.

طرازان آن گوسفند را دیده دیده طمع بکشادند
و کمر مکر و فریب بر بستند

(Kāshafi.)

"The robbers finding that sheep opened the eye of avarice and girded the loins of trick and deceit."
مکر and کمر are formed from each other by the transposition of the letters م and ک.

نر زیبوده بود و سبکبانی. بایزید آنچر گفت سبکبانی
(Sandee.)

"It was neither out of pride for his eloquence nor out of foolishness that Bāyazeed said, 'I am pure.'" سبکبانی and سبکبانی are formed from each other by the transposition of the letters س and ح.

علم چند انکر بیشتر خوانی
چون عمل در تو نیست نادانی

(Sa'adi.)

"How much soever thou acquirest knowledge thou art foolish if thou dost not put it into practice."
عمل and علم are formed from each other by the transposition of the letters ل and م.

لهراسپ اگر چه در مبادی حال جمعی از سلطنت

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او اکراه داشتند لکن شمایل اخلاق وی و قواعد نیکی
 که در ترتیب و تربیت ملک و سپاه وضع کرد طولی
 نکشید که رقبه ناس را در ربنه اطاعت وی آورد
 (Prof. Hairat.)

"The virtuous qualities of Lohrāsp and the good rules he laid down for the arrangement and discipline of the empire and the army soon brought the neck of the people in the snare of subjection, although they showed their reluctance for his Government in the beginning."

ربقر and رقبه, تربیت and ترتیب are formed from each other by transposition of letters.

شعر و عرش و شرع از هم خاستند
 این دو عالم زین سه حرف آراستند
 (Attār.)

The words *She'er* (poetry), *'Arsh* (the ninth heaven) and *Shar'a* (religion) have originated from one another; and they set these two worlds in order by these three words." شعر, عرش and شرع are formed from each other by the transposition of letters.

(c) مقلوب مستوی (parallel inverted. Palliand-rome) is a figure in which a sentence in prose or poetry can be read backward as well as forward; as also two sentences can be the anagrams of each other:—

آشکر بتر ازوي وزارت برکش
شو همراه بلب بلب در مهبوش

(Amir Khosrow.)

“Weigh sugar in the ministerial scale: go to every moon-like beauty along with a nightingale.”

مراد دارم — برآید یارب

All the said sentences can be read backward as well as forward. The following two hemistichs are the anagrams of each other.

آمر اکزورد درک یار دارم .: مراد رای کرد روزگارم

142. (5) اشتقاق (derivation) is a figure in which an author uses in a sentence two or more words having etymological connection with one another:

فتنر از ملک شهنشمر رخت بیرون میبرد
پس چرخ خواهد کرد ازین پس چشم فتان شما

(Neshāt.)

“Sedition retires from the dominion of the emperor, what shall your seditious eyes do hereafter?”

صدق و اخلاص و درستی باید و عمر دراز
تاقرین حق شود صاحبقرانی در قرن

(Sanā'ee.)

“Truth, sincerity, uprightness, and a long life are requisite for a fortunate man in Qaran* to be united with God.”

* A village in Yaman (Arabia Felix.)

† From a scholarly point of view the verses are not considered good, though they well illustrate the figure in hand.

دانش آن بهتر است تا دانایی

که شوی معترف بنادانی

(*Sanā'ee.*)

"That wisdom is better which enables thee to confess thy ignorance."

143. رد العجز علي الصدر (6) (Antistrophe or rondo) is a figure in poetry in which a word used in the *Sadr* (the first hemistich) is repeated in the 'A'z (the second hemistich) with the same or different signification:

ساخن را سراست ای خردمند وین

میاور ساخن در میان ساخن

(*Sa'adi*)

"A speech, O wise man, has its beginning and end; do not bring one speech in the midst of another."

شما رخم اوندانم از انکه... برون شد غم او ز حد شما

(*Rashād'oddin.*)

"I do not know the extent of her love, because her love is beyond the limits of reckoning."

در عاشقی و دلیری ای دلبر شیرین

من رنججو فرجام و تو طرفه چو شیرین

(*Abd'olwahāse.*)

"In point of captivating the heart, O sweet ravisher of hearts, thou art as cheerful as Sheereen, and in love-making I am as distressful as Farhād."

ماحيط است علم ملك بر بسيط

قياس تو بر وي نگردد ماحيط

(Sa'adi.)

"The knowledge of God is like a vast ocean on the earth, *thy imagination cannot grasp it.*"

جان سپر ساختن ام ناوک مژگان ترا

تا بهر خلق بد آند که من جان سپرم

(Khosrow.)

"I have made my soul a shield against the arrow of thy eyelashes, so that the people may know that I am devoted to thee."

144. (7) لِزوم مالايلزوم is a figure in which a poet imposes upon himself the task of necessitating the use of one or more words in every hemistich or distich of a poem, which are not quite necessary.

چون سایر نه نیستم نه هستم بي تو

وز سایه خویشتن گسستم بي تو

تا سایه وصل بر گرفتی ز سرم

چون سایر بخاک بر نشستم بي تو

(Mojeer'addin.)

"Like a shadow, in thy absence, neither am I in existence nor in non-existence, and being without thy presence I disconnected myself from my own shadow. Since thou didst remove the shade of love

from my head, I took my seat on earth like a shadow without thy presence."

گر ز دست زلف مشکینت خطائی رفت رفت
 و ز زهند وی شما بر ما جفائی رفت رفت
 (Hāfez.)

"If an error is committed by thy musky ringlet, it does not matter; and if thy black slave treated us unkindly that does not matter too."

ای کر از هر سرموی تو دلی اند رواست
 یک سرموی ترا هر دو جهان نیم بهاست
 دهنش یک سرمویست بهنگام سخن
 اثر سرموی سکافی تو روی پیدا است

(Kamāl Esmāeel.)

"O, on account of every hair of thine a heart is on fire: both these worlds are half worth thy single hair. Thy mouth is but the point of a hair at the time of speaking, and the effect of thy silken hair is visible in it."

145. (8) *سیاق‌ت الاعداد (enumeration) is a figure in which a poet or a prose-writer uses numerals in an ascending or descending series, giving rise or fall to the sense by successive steps:—

یکانه دو سرا و سه بعد و چار ارکان
 امیر پنج حس و شش جهات و هفت اختر
 (Khāqāni.)

* Literally means 'driving or leading the numerals.'

“ Each of them is unique in the two worlds, the three distances (*i.e.*, the length, depth and breadth of the universe) and the four elements; the lord of five senses, six sides and seven stars.”

برخی دیگر آنست که دو تن را رتبه محرمیت
توان داد و در بعضی سه کس را شریک توان ساخت
و تا چهار و پنج جائز است اما سری که در باب
فضیله یومان بخاطر گذشته جز چهار گوش و دو سر
قابلیت محرمیت ندارند
(Kāshafi.)

"There are a few other secrets, which can be confided to two persons, and in others it can be shared amongst three, and it is allowable to go as far as four and five. But the secret which is in my mind in the matter of the owls is not fit to be confided to more than four ears and two heads."

ده عقل ز نر رواق وز هشت بهشت
هفت اخترم از شش جهت این نامر نوشت
کز پنچ حواس و چار ارکان و سر روح
ایزد بدو عالم چو تو یک کس نر سرشت
(Khay)

“The ten angels in the nine celestial orbs and eight heavens, and the seven stars in the six directions wrote to me this letter—‘ Out of the five senses,

four elements and three creations, God did not create in the two worlds a single individual like thee.”

(a) Sometimes the order of the numerals is not observed but they are mentioned at random:—

اي بر شش روز از دو حرف اين هفت ايوان ساخت
زير طاق هفت ايوان چار ارکان ساخت

“O, Thou hast created these seven palaces by two letters in six days and hast produced four elements under the cupola of the seven palaces.”

146. (9) *ملون is a figure in poetry in which a poet composes a distich or more, which can be read in different metres according as the syllables are sounded long or short.

لب تو حامي لولو خط تو مرکز لاله
شب تو حامل کوكب مر تو با خط هاله

(Selman.)

“Thy lips are the protector of pearls (teeth), and thy mole is the centre of a tulip (cheek); thy night (ringlet) is pregnant with stars (jewels), and thy moon (face) is encircled with the line of a halo.”

This verse can be read and scanned in three metres.

(هزج)

ل	ب	ي	تو	ح	م	ئي	ل	و	خ	ط	ي	تو	م	ك	ز	ي	ل
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
مفا	عيلن	مفا	عيلن	مفا	عيلن	مفا	عيلن	مفا	عيلن	مفا	عيلن	مفا	عيلن	مفا	عيلن	مفا	عيلن

* ملون means ‘variegated.’

(رمل)

ل ب تو حا	م ي لو لو	خ ط قومو	ك ز لا له
فعلا تن	فعلا تن	فعلا تن	فعلا تن

(مجتث)

ل بي ت حا	م ي لو لو	خ ط ي ت مر	ك ز لا له
مفاعِلن	فعلا تن	مفاعِلن	فعلا تن

147. (10) *is figure in poetry in which a poet employs two rhyming words (besides the Radeef) at the end of every hemistich.*

نور علمش چشندۀ کوثر فار تیغش کشندۀ کافر
(Sanāzee.)

چرخ را رهنمای حلم او بود
شرع را کد خدای علم او بود
(Sanāzee.)

"The light of his knowledge tastes nectar: the fire of his sword kills an infidel. He was the guide of heaven to gravity and he was the master of learning in religion."

148. (11) *طرد وعكس (going and returning) is a figure in which a poet composes a poem in which all the hemistichs are divided into two parts, the two*

قافيتين (the dual form of قافیه), two rhymes.

parts of every first hemistich being repeated in every second hemistich *in the inverse order* :

دلبر جانان من برد دل و جان من
برد دل و جان من دلبر جانان من
از لب جانان من زنده شود جان من
زنده شود جان من از لب جانان من
روضه رضوان من خاک سر کوئی دوست
خاک سر کوئی دوست روضه رضوان من

(Häfez.)

“My heart-ravishing sweetheart captivated my heart and soul. My heart and soul did my heart-ravishing sweetheart captivate. By the lips of my beloved my soul becomes alive. My soul becomes alive by the lips of my beloved. My garden of paradise is the dust of the street of my beloved. The dust of the street of my beloved is my garden of paradise.”

(a) Sometimes every hemistich is found consisting of two similar parts in the inverse order of each other :—

دارم صنمی زیبا زیبا صنمی دارم
کارم نکند ضایع ضایع نکند کارم

“I have got a beautiful mistress: a beautiful mistress I have got. My affairs she will not ruin: she will not ruin my affairs.”

(b) Sometimes, in prose as well as in poetry, a pair of words bearing a particular meaning is used, which immediately recurs in a transposed form with a different signification:—

تیغ زبان بکار تراست از زبان تیغ

کاینرا بروز کار اثروان بروز کار

(Taraz-e-Yazdi.)

“The sword of the tongue is more useful than the tongue of a sword (*i.e.* the tongue is more useful than a sword); because the latter becomes serviceable once on the day of battle, while the former in our whole life.”

ولیک غافل ازین ماجرا کر مردم چشم

ز چشم مردم هست از کمال قرب نهان

(Qā'āni.)

“But I am forgetful of this circumstance that the pupil of the eye is hid from the eye of the people on account of its extreme proximity.”

چشم مستش بر تیر غمزه هدف سینۀ را چون

سینۀ هدف رخنه ساختی و لب جا نبخشش بشکر

تنگ کام دل را چون تنگ شکر حلاوت بخشیدی

(Kāshafi.)

“Her drunken eyes were making holes in the surface of the lover's breast, resembling the surface of a butt, by the arrow of her wink; and her life-

giving lips were imparting sweetness to the palate of the heart by her sweet mouth, like a loaf of sugar."

سرو با سر رشته بار دگر. مبادا که دیگر کند رشته سر
(Sa'adi.)

"Do not go again after thy usual business, lest the guinea-worm will re-appear."

149. (12) *موشح (acrostic) is an artifice in which poets compose several distichs in which the first or the last letters of the hemistichs, taken in order, form the name or title of a person:—

معشوقه دلم بر تیر اندوه باخت
حیران شدم و کسم نمیگیرد دست
مسکین تن من ز بار ماکنت شد پست
دست غم دوست پشت من خورد شکست
(Rashid'oddin.)

"The beloved wounded my heart by the arrow of her love. I am bewildered and none helps me. My helpless body is crushed down under the load of affliction and the hand of the love of my beloved broke my back to pieces."

In the said *Robāee* the first letters of every hemistich, taken in order, give the name ماکند.

* موشح is derived from موشح 'a lady's belt.'

150. (13) مربع (square) is an artifice in which poets compose a short poem of four verses, which, when read lengthwise, give the same verses as those when read breadthwise:—

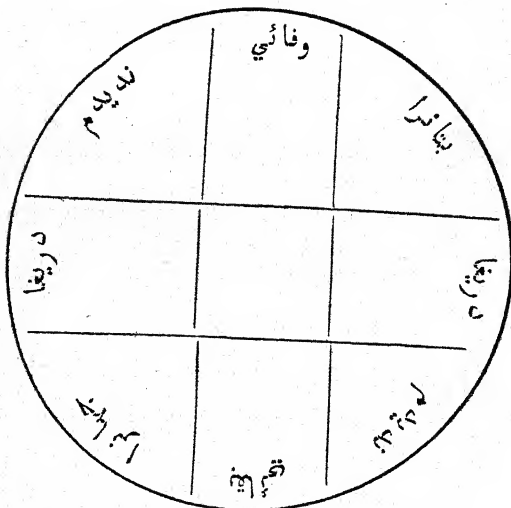
بجانب نگارا کرداري وفا . . نگارا وفا کن بدل بي جفا
کرداري بدل دوستي مرمر . . وفا بي جفا مرمر خوشترا
(Rashid'oddin.)

بجانب	نگارا	کرداري	وفا
نگارا	وفا کن	بدل	بي جفا
کرداري	بدل	دوستي	مرمر
وفا	بي جفا	مرمر	خوشترا

151. (14) مدور (circular) is a figure in which a poet composes a couplet in a perfect metre formed by the repetition of one foot, and arranges all its portions corresponding to the metrical feet in the inside of the circumference of a circle, which can

be read from any position giving at a time a couplet differing but very little in meaning from the original :—

ندیدم دریغا جها نرا بقائي . ندیدم دریغا بتانرا وفائي



The following two hemistichs also, if arranged similarly in a circle, can be read from any position:—

1—نگارینا جفا کردی بیا زردی دل مارا

2—ترا شد بدولت جهانى مسخر

152. (15) مقطع (cut into pieces) is a figure in which poets compose verses, all the syllables or words of which consist of letters that are never joined to those following them:—

زار و زردم ز درد آن دل دار
درد دل دار ز درد دارد و زار

(*Rashid'oddin Watwat.*)

"By the pain of that beloved I have been weak and pale; the affliction of the beloved keeps me pale and weak."

رخ زرد دارم ز دوری آن در . . زده داغ دردم درون دل آذر
(*Jāmi.*)

"I have a pale face on account of separation from that door; the mark of affliction has set my heart on fire."

153. (16) *موصول* (united) is the opposite of *مقطع* *i.e.*, a figure in which a poet composes a verse in which all the words or syllables consist of letters that are joined to one another:—

لب تو حامی لو لو خط تو مرکز لاله
شب تو حامل کوکب مر تو با خط هاله

(*Selmān.*)

For the translation of this couplet refer to section 146.

خطات خضر و جعد کجیت مشک تبت
تنت سیم و لعل لیت تنگ شکر

(*Jāmi.*)

"Thy fine soft hairs are *Khezr* and thy curling ringlet is like the musk of Tibet; thy body is like silver, and red lips like a loaf of sugar."

154. (17) **تنسيق الصفات* is a figure in which a poet uses numerous simple or compound adjectives as attributes for one person or thing:—

زلف آشفتر و خوي كرده و خندان لب و مست
 پيردهين چاك و غزل خوان و صراحي در دست
 فرگسش عربده جوي و لبش افسوس كنان
 نيم شب مست ببالين من آمد بنشست
 (Hāfez.)

“With dishevelled hair, wet with perspiration, laughing lips and drunk, with a torn shirt, singing odes and a bottle in the hand, with railing eyes and pitiful lips, she came to my bed at midnight and sat.”

155. The artifices or figures of speech *as to sentiments* that are most commonly used are:—

- | | |
|--------------------|----------------------|
| (1) ايپام or تورير | (8) ارسال المثل |
| (2) تضاد | (9) تاجريد |
| (3) لف و نشر | (10) اغراق or مبالغه |
| (4) مراعات النظر | (11) تفسير |
| (5) محتمل الصدق | (12) استدراك |
| (6) سوال و جواب | (13) حسن التعليل |
| (7) تجاهل عارف | (14) مشاكله |

* This expression literally means ‘arranging the adjectives in order.’

156. (1) *توریر* or *ایهام*† (allegory) is a figure in which a poet uses one or more words that have two distinct significations, one of which only he feigns to mean in order to conceal the other he really has in design:—

بخدا اگر خدا شوی نشوم .: بنده ات گر شوم قمرم
تو فرآنی که اکل و شربت بود .: که زادرار و که زاطلاقم
(*Qāyem Maqām.*)

“I swear by God that even if thou become a god, I shall not be thy slave; and if I be, I am a cuckold. Art thou not the same man whose food and drink now consisted of my liberality and then of the stipend I used to give thee?”

In the above verses *Edrar* and *Etlāl* have two distinct significations. *Edrar* means liberality; it also means ‘to urinate’ (from *در*, to flow). *Edrar* in the latter signification is a decent word to be used in good societies.

Such and
such a man is gone to make water.” The term *Etlāl* is used in the military department for a stipend or pension. It is also used as a medical term meaning ‘diarrhoea’ or ‘a stool.’ میکنید
“He is subject to diarrhoea.” The intended meaning of the second couplet, then, is “Art thou not

† Derived from *دوهم*, ‘doubt.’

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the same person who used to live on my urine, and stool?"

آن کودک طباخ بدان چندین نان
مارا بلایِ همی ندارد مہمان

(*Rashid'oddin.*)

"That son of a cook with so many loaves of bread does not treat us with a thin slice of bread." The term *lab* means also the lip, and hence the hidden meaning is 'he does not allow us to kiss his lips.'

گفت دربانم برو ب آن خاک در گفتم بچشم
گفتمش ریزم کجا گستا بسر گفتم بچشم

(*Taraz,e-Yazdi.*)

The doorkeeper told me to sweep the dust of my beloved's door; 'Most willingly,' replied I. I asked him where to throw it; 'On thy head,' replied he; 'Most willingly,' said I." *بچشم* means 'with the eye, i.e. most readily or willingly.' Also it means literally 'in the eye.' The intended meaning, then, is "I asked him where to throw it; 'On the head,' replied he; 'In the eye,' said I." The lover does not only like to throw the dust of the door of his beloved on his own head but even in his eyes.

من ز قاضی یسار میبجستم . او بزرگی نمود و داد یمین

(*Rashid'oddin.*)

"I wanted the left hand of the Qazi, but he showed his greatness and gave his right hand."

يسار means 'the left hand' as well as 'money' or 'wealth.' The word يمين too, means 'the right hand' as well as 'an oath.' The desired meaning of the couplet, then, is—

"I wanted the Qazi to give me wealth, but he showed his greatness and gave me an oath, *i.e.* made me to swear."

شیخ رئیس بوعلی سینا روزی در بازار نشست
روستائی در گذشت برة بردوش گرفت — حکیم پرسید
کر این برة بچند است روستائی گفت بیکدینار بوعلی
گفت برة را اینجا بگذار و برو ساعتی دیگر باز آی تا
بهایش دهم روستائی بوعلی را شناخت گفت تو حکیم
عالمی ندانی کر برة در مقابل ترا زوست تا بها بر
نسنجی برة بخانه نبری بوعلی را از حسن جواب
آن روستائی عجب آمد او را آنچرا اضعاف بها
برة بود بداد

"Shaikh'orra, is Boo'Ali Sinā (Avicenna) was one day sitting in a market, a villager with a lamb on his shoulder passed by him. 'What is the price of this lamb,' asked the philosopher. 'One dinār,' replied the villager. 'Leave the lamb here, go and come back after an hour,' said Boo'Ali, 'I shall give its price.' The villager recognized Boo'Ali and said 'Thou art a learned philosopher; dost thou not know that the sign Aries is opposite the sign Libra? Thou canst not

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carry the lamb home, unless thou givest the price.' Boo'Ali was astonished at getting such a witty reply from that villager and gave him double the price of the lamb." بره means 'a lamb' as well as 'the sign Aries.' In like manner, ترازو means 'a scale' as well as 'the sign Libra.' The villager really intended to say that the scale was near the lamb, Boo'Ali might weigh it and tell down the price.

157. (2) تضاد * (antithesis) is a figure in which a poet or a prose-writer makes use of two or more contrary terms.

جهانرا بلندي و پستي توئي

ندانم چه هر چه هستي توئي

(Ferdowsi).

"Thou art the sublimity and lowness of the world; I do not know what Thou art, whatever exists is Thou."

زيك شاخيم اگر شيرين اگر تلخ

زيك بزميم اگر هشيار اگر مست

(Mo'tamad.)

"Whether sweet or bitter we belong to one branch; whether sober or drunk we are from one and the same assembly."

* Derived from ضد, 'opposite.'

مدت لغو را غمست انجام
باد نیک را بدست خمار
چر طرب را برابر است کرب
هر یمین را مقابل است یسار

(Khāqāni.)

"The time of pleasure ends in sorrow : wine of a good quality brings on crop-sickness of a bad nature. Every pleasure is accompanied with pain : every right hand has its left too."

درشتی و نرمی بهم در بر است
چون رگ زن که جراح و مرهم نر است

(Sa'adi.)

"Severity tempered with lenity is preferred, like the phlebotomist who inflicts a wound and applies a plaster too."

کر در و صال توانده بود نهییب فراق
کر در فراق تو شادی بود امید و صال

(Hakim Qatran.)

"The dread of separation is painful during the time of union ; and the hope of union is pleasurable during the period of separation."

ترا آن بر کر روی خود زمشتاقان پوشانی
کر شادی جهان نداری غم لشکر نمی آرزو

(Hāfez.)

"It is better that thou shouldst hide thy face from the lovers; because the pleasure of monarchy is not worth the anxiety of an army."

این مثل برای آن آوردم تا بدانی که نوش نازو
نعمت بی نیش آزار و مآخت نیست
 (Kāshafī.)

"I related this tale in order that thou mayst know that the honey of happiness and ease is not without the poison of affliction and trouble."

158. (3) لف و نشر (twisting and dispersing) is a figure in which a poet at first twists, that is to say, mentions conjointly a number of different words or expressions and then disperses and distributes each of them to each of the other number of different words or expressions mentioned in the following verse or verses. If the distribution be made in a regular order the figure is termed لف و نشر مرتب; and if it be without a proper order, it is called لف و نشر مختلف. Out of the following quotations the first three illustrate the figure لف و نشر مرتب and the rest are instances of لف و نشر مختلف

جهان بخشی کرداری وقت جود و حرب و مهر و کین
 کف حاتم تن رستم دم عیسی دل حیدر
 (Abd'olwāse.)

"Thou art a king having in the time of liberality war, kindness, and revenge, the hand of Hatem,

the body of Rostam, the breath of Jesus, and the heart of Haidar."

بروز نبرد آن یل ارجمند
 بشمشیر و خنجر بگرز و کمند
 برید و درید و شکست و بر بست
 یلانرا سرو سینه و پا و دست
 (Ferdowsi.)

"On the day of battle that noble hero cut, tore, broke and bound the head, breast, foot and hand of the warriors by a sword, dagger, mace and noose, respectively."

ز عکس عارض و جعد و بنا گوش و دو چشم تو
 دمد لاله چمد سنبل فتد نسرين پرد عبير
 (Khosrow.)

"By the reflection of thy cheeks, locks, the lobe of the ear, and the two eyes, the tulip blooms, the hyacinth moves to and fro, the wild-rose bends down and the narcissus flies in the air."

بچين و روم و ترك و هند پيشت بر زمين مالند
 جمين فغنور و رخ جيپال و سر خاقان و لب قيصر
 (Abd'olurāse.)

"Before thee, the Faghfoor of China rubs his forehead on the ground, the Jaypāl of India his face, the Khāqān of Turkestan his head, and the Cæsar of Rome his lips."

شہر قزل ارسلان کردست و دلش
از جهان نام بکروگان برداشت

(*Moojeero'ddin.*)

"The hand and heart of king Qazal Arsalān acquired the name of a mine and sea respectively."

159. (4) *مراعات النظیر* (analogy) is a figure in which a poet employs all the correlative terms:—

چندین هزار تیر معانی ز شست طبع
دادم گشاد و نامد از آن بر نشان هیچ

(*Kamāl Esmāeel.*)

"Several thousand arrows of thoughts I discharged from the thumb-stall of my mind, but none of them reached the mark."

ای در مردی چو باز و در کینر عقاب

عنقا بشکری و طوطی بخطاب

از باده بطی فرست مر قمری را

چون چشم خروس در شبی همجو شراب

(*Sorāḡ'oddin Qomree.*)

"O thou who art like a falcon in manliness, and an eagle in revenge, a phoenix in pride and a parrot in speaking, send a bottle of wine as red as the eye of a cock to Qomree (a turtle-dove) at a night as black (dark) as a raven."

فرزین صفتا کر مست غمبات شدم
 وز اسب پیاده جفا بات شدم
 از بازی فیل و شاه چون در ماندم
 رخ بر رخ او نهاده و مات شدم

(*Khayyām.*)

"O thou like Farzeen (the queen at chess), I have been intoxicated by thy sorrows; and from the horse I am reduced into a *piyāda* (the pawn at chess) on account of thy cruelties. When I could not move the elephant and the king, laying the *Rokh* (the rook or castle at chess) opposite to her *Rokh* I have been checkmated."

دو چشم شوخ تو برهم زده ختا و ختن
 بچین زلف تو ماچین و هند داده خراج

(*Hāfez.*)

"Thy two sprightly eyes have overthrown *Khata* and *Khotan* (names of districts in Tartary); and Barmah and India have given tributes to the curls of thy ringlet."

نگار من کر بمکتب نرفت و خط ننوشت
 بغمزه مسئلہ آموز صد مدرس شد

(*Hāfez.*)

"My beloved, who neither went to school nor wrote a letter, teaches arguments by her wink to a hundred professors."

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160. (5) *ماحتمل الصدین* is a figure in which a poet composes verses that are capable of two contrary interpretations:—

ای خواجر ضیا شود ز روی تو ظلم
با طلعت تو عیش نماید ماتم

(*Rashid'oddin.*)

“O lord, darkness becomes light by thy face; and mourning appears to be pleasure by thy countenance.” Or

“O lord, light becomes darkness by thy face; and pleasure appears mourning by thy countenance.”

161. (6) *سوال و جواب* (a dialogue) is a figure in which a poet writes a poem in questions and answers.

یار گفت از ما مکن قطع نظر گفتم بجبشم
گفت قطعاً هم مبین سوي دگر گفتم بجبشم

(*Halāli.*)

“‘Do not turn thy eyes from me,’ said the beloved; ‘Most willingly,’ said I. ‘Do not at all look at others,’ said she; ‘Most willingly,’ replied I.”

چو ز شدند رزان از چهر از نهیب خزان
بکینر گشت خزان با کهر با سپاه رزان
بر ریخت بر گل سوری چهر ریخت بر گچرا
ز چهر لاله کجا رفت لاله شد پنهان

(*Farrokhi.*)

"The vines have grown pale; from what? from the dread of Autumn. Autumn has gone to fight; with whom? with the army of vines. It let fall, who? the red rose; what did it let fall? leaves; why? on account of the separation of the tulip: where did the tulip go? it is hid."

162. (7) **تجاہل عارف** is a figure in which a poet pretends ignorance of a thing or an event which he is fully aware of. The elegy, composed by Kamāl'oddin Esmaeel on the death of his son (*vide* Appendix II., No. VI.) will, we believe, well illustrate the figure:—

163. (8) **ارسال المثل** is a figure in which a poet contrives to insert in a couplet a well-known proverb or maxim. When two such proverbs are inserted in a couplet the figure is termed **ارسال المثلین**.

آن دم کہ دل بعشق دہی خوش دمی بود
در کار خیر حاجت هیچ استخارہ نیست

(Hāfez.)

"That moment when thou givest thy heart to love is a happy moment: a good business needs no prognostic."

این تانی از پی تعلیم تست
صبر کن در کار دیر آید درست

(Rumi.)

"This delay is for thy instruction: have patience in every business, for he that comes slow comes sure."

اندک اندک بهم شود بسیار
دانه دانه ست غله در انبار

(Sa'adi.)

"Little by little becomes much: grain by grain becomes a quantity of corn in a barn." (Many a little makes a mickle).

164. (9) تجرید is a figure in which a poet, generally in the concluding lines of a *Ghazal*, creates an imaginary person out of himself, and calls him by his own name, considering himself to be quite a different person from him:—

همچو حافظ بر غم مدعیان
شعر رندانه گفتنم هوس است

(Hāfez.)

"In spite of enemies I desire to write profligate verses like Hāfez."

نشاط قیمت بیگانگی زخلق چه داند
من این معامله دانم که آشنای تو باشم

(Neshāt.)

"What can Neshāt know as to the value of being a stranger to the world! I know it, because I am thy friend."

نظيري را بمجلس بردم امروز و غلط کردم
 مرا رسوائی عالم ساخت چشم گیر آلودش
 (Nazeeree.)

"I took Nazeeree to-day to the assembly, but I made a mistake, because his weeping eyes disgraced me in the public."

165. (10) *مبالغه* or *اغراق* (hyperbole) is a figure in which a poet or a prose writer strains every nerve of his to give an exaggerated account of a thing or person, which is quite impossible for human understanding to believe:—

بدريا گر زني تيغ بلاک . . بما جي گاو گوید كيف حالک

"If thou were to strike thy sharp sword on the sea, the cow will ask the fish 'How dost thou do?'"

According to the belief of the ignorant class of people the earth is supposed to rest on a cow standing on a fish. The poet with this idea in his mind exaggerates the great strength of the person and says that if he were to strike the sea with one blow from his sword, the effect of it will be felt not only by the cow but by the fish too.

گذر ایشان بردامن کوهي افتاد کمر قله اش با سبز
 خنک فلک عنان در عنان داشتني و کمرش با سطح
 منطقه البروج رکاب در رکاب داشتني
 (Kāshafi.)

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"They happened to pass by the skirt of a mountain, the peak of which kept rein-in-rein with (*i.e.*, was as high as) the bay horse of the sky, and the middle of which kept stirrup-to-stirrup with the surface of the Zodiac."

شود کوه آهن چو دریای آب
اگر بشنود نام افراسیاب

(*Ferdowsi.*)

"If the mountain of iron were to hear the name of Afrāsiyāb it will be changed into a sea of water (out of fear)."

166. (11) تفسیر (explanation) is a figure in which a poet employs several unconnected terms or expressions that are likely to require explanation, and in the next couplet tries to explain all of them:—

یا بر بندد یا گشاید یا ستاند یا دهد
تا جهان باشد زمین مرشاهرا این یادگار
آنچر بستاند ولایت آنچر بدهد خواسته
آنچر بندد دست دشمن آنچر بگشاید حصار

(*Onsori.*)

"Either he will bind, conquer, or acquire, or give, all this will be remembered of the king as long as the world exists. What he will acquire is dominion, what he will give is riches, what he will bind is the hand of a foe, and what he will conquer is a fortress."

زانم همیڊجي ڪم ترا در خزانہ نیست
یعنی ڪريم را نبود در خزانہ هيچ

(Kamāl Esmae'el.)

"Thou givest me what thy treasury contains not, *i.e.*, 'nothing' which is not found in the treasury of the liberal."

167. (12) استدراک (emendation) is a figure in which a poet first gives the description of a thing or person, but afterwards rejects and changes it in order to intensify it the more:—

تو گفتي ڪم الماس مرجان فشانده
چر مرجان ڪم درڪين همي جان فشانده

(Ferdowsi.)

"Thou wouldst say that the diamond (*i.e.*, sword) poured down coral: what is coral? No, it poured down life in battle."

ساقی بده آن کوزه یاقوت روان را
یاقوت چر باشد بده آن قوت روانرا

(Sa'adi.)

"O cup-bearer, give me that bottle of flowing ruby: what is a ruby? No, give me that food of life."

آسماني ني ڪم ثابت راي نبود آسمان
آفتابي ني ڪم زايد نور نبود آفتاب

(Anvari.)

"Thou art the sky, no, the sky is not of steady mind. Thou art the sun, no, the sun's light is not increasing."

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168. (13) حسن التعليل is a figure in which a poet assigns a fanciful, though elegant, reason for the description of a thing or person :—

تا چشم تو ریخت خون عشاق
زلف تو گرفت رنگ ماتم
(Khāqāni.)

“Since thy eyes shed the blood of lovers, thy ringlet has taken the colour of mourning (*i.e.*, black colour).”

ز بهر آنکه همیگرید ابروی سببی
همی بخندد برابر لاله و گلزار
(Onsori.)

“Because the cloud weeps (*i.e.*, it rains) without any reason, the tulip and the garden laugh at it.”

آنزلف مشکبار بران روی چون بهار
گر کوتر است کوتاهی از وی عجب مدار
شب در بهار روی کند سوی کوتاهی
آنزلف چون شب آمده آنروی چون بهار
(Amir Moezzi.)

“If that musky ringlet hanging on that spring-like face be short, do not be astonished at its shortness ; because night is always short in spring, the ringlet being night, and that face being spring.”

لاله کرد بدل گره شدش دود
از آه منست حسرت آلود
(Khosrow.)

"The tulip, in whose heart the smoke is formed into a gland, is so grievous on account of my sigh."

169. (14) مشاکله (conceiving a similar idea) is a figure in which a poet tries to apply the meaning of a term to some other term that can apparently have no connection with it:—

لب سوال سزاوار باخیر بیشتر است

عبث باخرفه خود باخیر میزند درویش

(*Mirza Sāeb.*)

"It is the lip of question (spirit of begging) that should rather be stitched up: a darvish stitches his garment in vain."

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APPENDIX I.

MALCOLMKHAN'S SYSTEM OF PERSIAN ORTHOGRAPHY.

Foreigners and natives of Persia alike complain of the difficulty experienced in the reading and writing of the Persian language. There are three modes of writing this language—*Naskhee*—*Nasta'leeq* and *Shekasta*, the last of which is simply barbarous and intolerable, though mostly used in writing letters and correspondence. This difficulty, however, is now remedied, and the long-felt need of having some new mode of writing and reading characters is supplied at last. His Excellency Mirza Malcolm Khan, the Consul-General of Persia, now residing in London, has revised and reformed the Persian Alphabet and invented a new system of orthography. This new system, to say the least, is highly rational and extremely easy. It is said that it has been approved of by His Majesty the Shah of Persia and the learned men of his kingdom. Nay, it is also reported that a royal mandate has been issued that every correspondence, private or official, should be carried on in these reformed characters and new system of orthography. If this be true, it is expected that in

no long time all books and manuscripts written in the usual characters will have to undergo a great revolution.

To acquaint our students we have given below a table containing the reformed letters against each of the usual ones:—

Reformed.	Usual.	Reformed.	Usual.
ا	ا	ذ	ز
ب	ب	ن	ژ
پ	پ	س	س
ت	ت	ش	ش
ث	ث	ع	ع
ج	ج	ف	ف
چ	چ	ظ	ظ
ح	ح	ط	ط
خ	خ	ق	ق
د	د	غ	غ
ذ	ذ	ف	ف
ر	ر	ق	ق

Reformed.	Usual.	Reformed.	Usual.
ك	ك	ز	ز
ج	ج	ي	ي
ل	ل	ي	amza
م	م	ز	zir
ن	ن	ز	zabar
و	و	ز	pish

(a) The signs *Madda* (ـ) and *Tashdeed* (ـ) are entirely dispensed with. Two letters are used in their place.

The most remarkable features of these reformed letters are (1) that, unlike the usual characters, they never change their forms in the composition of a word; and (2) that they are never joined to, but are placed by each other while constructing a syllable or a word.

The primitive vowels that are not hitherto written over or below a letter will now be placed wherever required.

The following story is printed in this book, with a view to initiate our students in this new system introduced by His Excellency Mirza Malcolm Khan:—

ياك ي دا ان وندا پسا دي كا و ان
 و > پيش > ان شم ان > فاد س آ >
 كه مادي ن دا آد ي آي كن م اك
 عاقل شاو > دوك ادي آعل ي م
 كا > م ي ا ث ت ان ن الو > پيش
 پ > ان فاد س آ > كه اي ن
 عاقل نام ي شاو > وا م دا دي وان
 كا >

قاطعه

هي چ عايق ال نك و ن > ان > كا
 اهان ي دا كه > و > ك ه ا و اش
 ساك > دي اي ه ف اك ان ه و شوي
 چون كه آان ش > پالي > آان و اش
 خا د عي سي اك ا و م اك كه ه دا و
 چون و ي اي > ه ن ون خ و اش >

The Golestan of Sa'adi and other Persian, Arabic, and Turkish books have been published, copies of which can be had from the Editor of the *Akhtar*, *Islamboul, Constantinople*.

APPENDIX II.

I.

Mosammät.

ندا نماز کودکی شکوفه از چهره پیر شد
 نخورده شیر عارضش چرا برنگ شیر شد
 گمان برم که چاکو من بدام غم اسیر شد
 ز پافکنده دلبرش چهره خوب دستگیر شد

بلی چندین برند دل ز عاشقان نگارها

درین بهار هرکسی جوای راغ دار دا
 بیاد باغ طلعتی خیال باغ دار دا
 بر تیره شب ز جام می بکف چراغ داردا
 چشمن دل منست و بس که درد و داغ داردا

جگر چو لاله پر ز خون ز عشق گلهزارها

بهار را چه میکنم چو شد زبر بهار من
 کناره کردم از جهان چو او شد از کنار من
 خوشا و خرم آندمی که بود یاریار من
 دو زلف مشکبار او با چشم اشکبار من

چو چشمه که اندر و شنا کنند مارها

(Qā'āni.)

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II.

Mosammāt.

آمده نوروز هم از باعداد آمدنش فرخ و فرخنده باد
 باز جهان خرم و خوب ایستاد مرد زمستان و بهاران بزد
 ابر سیر رو بچمن بوی داد
 گیتی گردیده دارالقرار
 روی گل سرخ بیاراستند زلفک شمشاد بر پیراستند
 کبکان بر کوه بتک خاستند بلبلکان زیر و ستا خواستند
 فاختگان همبر بنشاستند
 فای زنان بر سر شاخ چنار
 لاله بشمشاد برآمیکتند زالر بگلزار در آویختند
 بر سران مشک فرو بیختند وز براین در فرو ریختند
 نقش و تماثیل برانگیختند
 از دل خاک و دونه کوپسار
 (Manoochehri.)

III.

Tarjī Band.

ای زلف تو هر خصمی کمندی چشمت بکرشمه چشم بندی
 مستخرام بدین صفت مبادا کز چشم بدت رسد گزندی
 یا چهره بپوش یا بسوزان بر روی چون آتشت سپندی
 دیوانه عشقت ای پرروی عاقل نشود بهیچ بندی

تلخست دېان عېشم از صبر اي تنگ شکر بيار قندي
 اي سرو بتمامتش چر ماني زيباست ولي نه پر بلندي
 گریم باعید و دشمنانم بر گریز زنند پوستکندي
 اي کاش ز درد رآمي دوست تا دیده دشمنان بکندي
 اي آینه ايمني کر ناگاه در تو رسد آه درد مندي
 يارب چر شدي اگر برحمت باري سو ما نظر فکندي
 يکروز بخوان حديث سعدي باشد کر بگيرد. از تو پندي
 يکچند بخيره عمر بگذشت من بعد بر آن سرم کر چندي

بنشینم و صبر پيش گیرم

دنياي کار خویش گیرم

آوخ کر چو روزگار برگشت از من دل و صبر و يار برگشت
 برگشتن ما ضرورتی بود وان شونخ باختیار برگشت
 پرورده بدم بروزگار ش غم نیز چر بودي ار برفتي
 غم نیز چر بودي ار برفتي آن روز کر غمگسار برگشت
 رحمت کن اگر شکسته را صبر از دل بیقرار برگشت
 عذرش بندر ار بزیر سنگي سرکوفته چو مار برگشت
 من ساکن خاک کوي عشقم آنکس کر هم از کنار برگشت
 زین بحر عمیق جان بدر برد نتوانم ازین دیار برگشت
 بیچارگی است چاره عشق داني چکنم چو يار برگشت

بنشینم و صبر پيش گیرم

دنياي کار خویش گیرم

در پای تو هر که سر نینداخت از روی تو پرده بر نینداخت
 در تو فرسید و بی غلط کرد آن مرغ که بال و پر نینداخت
 نفروذ غم تو روشنائی آنرا که چو شمع سر نینداخت
 کس با رخ تو نباخت عشقی تا جان چو پیاده در نینداخت
 بارت بکشم که مرد معنی در باخت سرو سپر نینداخت
 جان داد و درون بخلق نمود خون خورد و سخن بدر نینداخت
 روزی گفتم کسی چو من جان از بهر تو در خطر نینداخت
 گفتا نه که تیر چشم مستم صید از تو ضعیف تر نینداخت
 با آنکه بهر نظر در اویم روزی سو ما نظر نینداخت
 نو مید نیم که چشم لطیفی بر من افکند و گر نینداخت

بنشینم و صبر پیش گیرم
 دنیا را کار خویش گیرم

(Sa'adi.)

IV.

Tarjī Band.

ای فدای تو هم دل و هم جان و ی نثار رهت هم این و هم آن
 دل فدای تو چون توئی دلیر جان نثار تو چون توئی جانان
 دل رها نندن ز دست تو مشکل جان فشانندن بپای تو آسان
 راه وصل تو راه پر آسب درد عشق تو درد بی درمان
 بند گانیم جان و دل بر کف چشم بر حکم و گوش بر فرمان

گردل صلح داري اينک دل دوش از شور عشق و جذب شوق
 آخر کار شوق دیدارم چشم بد دور حلوتی دیدم
 هر طرف دیدم آتشی کانشب پیری آنجا بآتش افروزی
 همه سیمین عذار و گل رخسار جنگ و عود و دف و نی و بربط
 ساقی ماهروی و مشکین موی مغ و مغزاده موبد و دستور
 من شرمنده از مسلمانان پیر پرسید کیست این گفتم
 گفت جامی دیدش از می ناب ساقی آتش پرست و آتش دست
 چون کشیدم نه عقل ماند و نه هوش مست افتادم و دران مستی
 این سخن می شنیدم از اعضا

ورسرجنگ داري اينک جان هر طرف میشتافتم حیران
 سوي دير مغان کشید عنان روشن از نور حق نه از نیران
 دید در طور موسی عمران بادب گرد پیر مغربچکان
 همه شیرین زبان و تنک دهان شمع و نقل و می و گل و ریحان
 مطرب بذلرگویی و خوش الحان خدمتش راتمام بستر میان
 شدم آنجا بگو شده پنهان عاشقی بیقرار و سرگردان
 گرچه ناخوانده باشد این مهمان ریخت در ساغر آتش سوزان
 سوخت هم کفر ازان و هم ایمان بزبانی که شرح آن نتوان
 همه حتی الوری و الشریان

که یکی هست و هیچ نیست جز او

وحده لا اله الا هو

از تو آید و ست فکسلم پیوند و ر بتیغم برند بند از بند
 الحق ارزان بود ز ماصد جان و ز دهان تو نیم شکر خند

ای پدر پند کم ده از عشقم که نخواهد شد اهل این فرزند
 من ره کوب عافیت دانم چکنم کاو فتاده ام بکمند
 پند آنان دهند خلق ایکاش که ز عشق تو میدهندم بند
 در کلیسا بد لبري ترسا گفتم ای دل بدام تو در بند
 ای که دارد بتار ز نارت بر سر موی من جدا پیوند
 ره بوحدت فیافتن تا کی ننگ تثلیث بر یکی تاجند
 نام حق یگانه چون شاید که انب و این و روح قدس نهند
 لب شیرین کشود و بامن گفت و ز شکر خند ریخت از لب قند
 که گر از سر وحدت آگاهی تهمت کا فری بما میسند
 در سر آئینه شاهد از لی پر تو از روی تا بناک افکند
 سر نکردد بریشم ار اورا پرفیان خوانی و حریر و پرند
 مادرین گفتگو که از یکسو شد ز ناقوس این ترانه بلند

که یکی هست و هیچ نیست جز او

وحدۀ لا الہ الا هو

(Hatef.)

V.

Tarkeeb Band.

سحر دیر مغا نرا در گشودند در پی از خلد بر کشور گشودند
 در پی زانده بروی خلق بستند ز شادی صد در دیگر گشودند
 از آن یک فتح باب ابواب رحمت بروی مسلم و کافر گشودند

بروز فشاء مي لشکر عيش دوسد کشور بيک ساغر گشودند
 بي تقليل خون مي ناي مي را رگ اندر جام بي نشتر گشودند
 مکرگر پرده دالان افلاک ز چهر شاهد خاور گشودند
 بصحن باغ اطفال ريا حين ز هر سو طبعه عنبر گشودند
 وشاقان از بياض صفحه روي بتدل عاشقان محضر گشودند
 بهشتي ز آتش نمرود رخسار بر ابراهيم بن آذر گشودند
 گره کردند باز از زلف مشکين گره از کارها يکسر گشودند
 بنقش طاس فرادان عشرت زشش جانب در ششدر گشودند
 خطيبان طرب منبر نهادند دبيران فرح دفتر گشودند
 پس انکه هر يکي از خطبه فتح زبان در مدحت داور گشودند

شجاع السلطنه داراي اعظم

بهادرخان حسن شاه معظم

دگر باره صبا عنبر فشان شد غم از ملک جهان دامن کشان شد
 زمين زيب نگارستان چين گشت جهان رشک بهشت جاودان شد
 چمن با تازة روئي هم قسم کشت صبا با خوش رکابي همعنان شد
 سبک در خواب چشم نرگس مست ز آشاميدن رطل گران شد
 مسلسل زلف سنبل عنبرين بوي زمشک افشاني باد و زان شد
 فگون بيد موله برابر جوي چو معجنون والہ آب روان شد
 ويا برفرق عکس خویش در آب ز راه خود پرستي ساير بان شد
 بشاخ سرو قمري داستان زن ز طور و جور روز مهرگان شد
 ز اوج چرخ و فوج موج باران زمين چون قطره در دريا نھان شد

اي پدر پند کم ده از عشقم که نخواهد شد اهل اين فرزندان
 من ره کوي عافيت دانم چکنم کاو فتاده ام بکمند
 پند آنان دهند خلق ايکاش که ز عشق تو میدهندم بند
 در کلیسا بد لبري ترما گفتم اي دل بدام تو در بند
 ايکه دارد بتار زنارت بر سر موي من جدا پیوند
 ره بوحدت نیافتن تا کي ننگ تثلیث بر يکي تا چند
 نام حق یگانہ چون شاید که اب و ابن و روح قدس نهند
 لب شیرین کشود و با من گفت و ز شکر خند ریخت از لب قند
 که گر از سر وحدت آگاهی تهمت کا فري بما میسند
 در سر آئینہ شاهد از لي پرتو از روی تا بناک افکند
 سر نکرد بریشم ار او را پرنیان خواني و حریر و پرند
 مادرین گفتگو که از یکسو شد ز ناقوس این ترانه بلند

که يکي هست و هيچ نيست جز او

وحدہ لا الہ الا هو

(Hatef.)

V.

Tarkeeb Band.

مسکر دیر مغائرا در گشودند دري از خلد بر کشور گشودند
 دري زانده بروي خلق بستند ز شادي صد در دیگر گشودند
 از ان یک فتح باب ابواب رحمت بروي مسلم و کافر گشودند

بروز فشاء مي لشکر عیش دود کشور بیک ساغر گشودند
 بي تملیل خون مینای مي را رگ اندر جام بي نشتر گشودند
 سحرگر پرده دلان افلاک ز چهر شاهد خاور گشودند
 بصحن باغ اطفال ریا حین ز هر سو طبعه عنبر گشودند
 وشاقان از بیاض صفحه روی بتل عاشقان محضر گشودند
 بهشتی ز آتش نصرود رخسار بر ابراهیم بن آذر گشودند
 گره کردند باز از زلف مشکین گره از کارها یکسر گشودند

بنفش طاس فرادان عشرت زشش جانب در ششدر گشودند
 خطیبان طرب منبر نهادند دبیران فرج دفتر گشودند
 پس انکر هر یکی از خطبه فتح زبان در مدحت داور گشودند

شجاع السلطنه دارای اعظم

بهادرخان حسن شاه معظم

دگر باره صبا عنبر فشان شد غم از ملک جهان دامن گشان شد
 زمین زیب نگارستان چین گشت جهان رشک بهشت جاودان شد
 چمن با تازہ روئی هم قسم گشت صبا با خوش رکابی همعنان شد
 سبک در خواب چشم فرگس مست ز آشامیدن رطل گران شد
 مسلسل زلف سنبل عنبرین بوی زمشک افشانی باد و زان شد
 فگون بید مولر بر لب جوی چومجنون والہ آب روان شد
 ویا برفرق عکس خویش در آب زراد خود پرستی سایران شد
 بشاخ سرو قمری دامستان زن ز طور وجور روز مهرگان شد
 ز اوج چرخ و فوج موج باران زمین چون قطره در دریا نهان شد

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ساکر جانانم پیمانم در دست تماشا را بطرف بوستان شد
 ز شکر ریز لعل نوش خندش چمن بنگانه هندوستان شد
 ز شور انگیز سرو سر بلندش قیام فتنه آخر زمان شد
 ز هر جانب خرامان نغمه پرداز بصدح خسرو صاحبقران شد

که احسنت ای خداوند ظفرمند

پس از داور خدا کیهان خداوند

(Qā'āni.)

VI.

همریان نازنینم از سفر باز آمدند

بد گمانم تا چرا بی آن پسر باز آمدند

ار مغانی حنظل آوردند و صبر از بهر ما

گرچه خود با تنگها قند و شکر باز آمدند

چون ندیدم در میان کاروان معشوق خویش

گفتم آیا از چه اینها زود تر باز آمدند

شرط همراهی نبودگان سایه پرورد مرا

باز پس ماندند و خود با شور و شر باز آمدند

او مگر از نازکی آهسته تر میراند اسپ

یا خود ایشان از ره دیگر مگر باز آمدند

قره العین مرا تنها بجای گذاشتند

در بیا بانی و خود بایکدگر باز آمدند

دوستان و یارگان از بیر استتبال او
 همچو من برپای رفتند و بسر باز آمدند
 چشم روشن چون ستاره پیش او رفتند باز
 جامه ببریده چو صبح اندر ساگر باز آمدند
 بر نشاط روی او همسایگان کوی او
 مطربان رفتند لیکن فوجر گر باز آمدند
 آه از انساعت که همزادان او با چشم تر
 بی برادر خون چکان نزد پدر باز آمدند
 نازنین خویش را با بار و خر کردم براه
 باز ماند آن نازنینم بار و خر باز آمدند
 یارب اورا بیروور گردان ز سود آخرت
 گر رفیقانش ز دنیا بیروور باز آمدند
 (Kamāl'oddin Esmaeel.)

THE END

گر بهم بر زده بینی خط من عیب مکن
 که مرا مکنبت ایام بهم بر زده بود

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